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ART. I.—MODERN THEORIES OF SOCIAL PROGRESS.

Leroux. De la doctrine du progrès continu.

Ib. Essai sur l'Egalité.

Ib. De l'Humanité, de son principe, et de son avenir.

It has been our misfortune, during the few past years, to hear so much of that good but much abused demon, "the destiny of the race," that Social Philosophy has become with many the synonym of vague theory. Yet to one, who seeks in the marked phenomena of every time, their deeper causes, there is in the modern tendency to ideal speculation in such a field, a psychological fact worthy of his insight. That science of the State, rising above the outward forms to the nature of law, has indeed won the noblest genius from Plato in his Republic and Laws, the most massive monuments of ancient social wisdom, to the mind of Kant. But it is no longer the problem of some grand, solitary thinker. Century on century has overleaped the barriers of nation and class; and in these changes questions unknown in earlier times of government and general well-being, have arisen as submarine islands above the surface of the waters.

But beside this continuous law of social thought, the great revolutions of Europe, themselves effects of the past, have in turn been causes of a rapid growth in the civilized mind. At this later day, we may see, more clearly than a Burke could do, through the smoke rising above those burning wastes, a good

born of necessity, though it would ask a calmness like his who so philosophically cried, "O! blessed cholera!" amidst the sweeping ravages of disease, to behold an end unbought with almost mortal agonies. Those convulsions more terrible than of nature, have not ended with one engulfing ruin; but, before the fabric of new order could be reared on the trembling soil, the pulses of a fresh shock have run beneath the surface of the continent, and upheaved the farthest cities. All the fixed dynasties, save Russia, have been shaken; the papacy has leaped from its mediæval petrification into maddest life; Germany has kindled with dreams of union; Chartism, like a chained wolf roused by the near roar of the forest, has made a dash at the bars, which frightened even England, strong in bayonets and police; and France, standing upon the fresh grave of her Republic, has celebrated a *Te Deum* over the triumph of perjury, massacre and treason. Such events have forced into sudden birth many of the momentous questions of social well-being. The lesson which the times speak in the ears of all selfish politicians is, that the "wealth of nations" must be somewhat beyond the accumulation of capital; and that we need deeper powers, than an age of Commerce wields, to satisfy social want or check social evil. Nor is the lesson unheeded; and of this we may point to the noblest writers of political and civil science as our proofs. A loftier wisdom than that which the whole line of Economists, since Adam Smith, could reach, is now uttered; a larger idea of the State than as a machine for the protection of property, and the promotion of material good, has filled the mind of civilized Europe and America.

But with these true results of thought, there has sprung up also a spirit of false theory, which affects the name of social philosophy. Modern idealism, instead of sounding with Plato the depths of the social nature, or studying men with the ripened sagacity of Bacon, puts forth its abstract speculations, its shadow-fight of ideas in history, its dreams concerning the future; and its most startling feature is, that it has entered directly into the field of practical effort. Its exponent is in Socialism. Socialism proclaims itself not only the prophet, but the redeemer of the age. It aims at a complete reconstruction of the world, not as a Utopia, but a reality, which it stands ready, with working-tools in its hand, to achieve. The pure philosopher and the practical statesman were formerly twain. More, wrote his volume as a satire on existing evils, not as a model capable of being made real. It were a pleasant fancy to suppose the sound-headed Chancellor, waking

from his slumbers amidst a modern Socialist Club, cheek by jowl with Louis Blanc and Cabet, ushered into some grand phalanstery with its varied spheres of labor, and told that here was found the actual Utopia; it were pleasant to see him with his smile of irony and store of courteous wit, confessing his unworthiness to be received into that parliament of sages, and retreating gladly to his tomb. The theories of Harrington, and the dreams of Milton, did not bring about the English Revolution; it was the practical issues forced upon the age by men like Hampden and Cromwell, who aimed at a plain purpose, and wrought out of ready material. And it is the secret of our American system, that, abstract as its theory may seem, it was the work of the same Anglo-Saxon mind which reared it, stone on stone, upon the solid basis of established precedents and national character; suiting every part to the genius and circumstances of the people, never forgetting, in general principles, the least detail; in ideal sentiments, the restrictions of law; and leaving it at last a complex and well-balanced whole.

But now the "*Nouveau Monde*" of Fourier, or the last theory of the "*Revue Independant*," are more studied than the page of Thucydides and Tacitus. We may date the influx of this whole class of writings from the "*Contrat Social*" of Rousseau. A brilliant vision of that unripe genius, it seemed to the skeptical mind of France a new birth of humanity, as the Eros of Hesiod out of chaos. It awoke the Condorcets, and the long line of prophets of the future. But it was the sadder evil of that sophistry that it held the germ of a popular revolution. Unlike the mere speculators of the closet, the enthusiast himself was a man of the time, an insulated conductor, who gathered the electric fluid from the atmosphere, and when the moment of contact came, his word shook the age. Modern socialism has thus not only captivated many intellects, but it represents the vague yearning of a multitude. The overturn of sinking thrones seems to have borne with it the habits of reverence and almost all moral instincts. The belief that the progress of the age will create a world wholly unlike the present, with no evils and no distinctions of class, is the gorgeous vision floating on the horizon. A settled government is an old fable. A real Utopia would be no stranger event than the invention of the perfected air-balloon, already the next impossibility hastening to be overcome. Centripetal force and inertia are exploded. A Cabet, planting his Icaria, is a sane, far-seeing thinker. Social system making is a most fashionable employment, and there is hardly a youth who can-

not, with Alfonso, make a better universe than its Creator ; who, before he has reached vulgar fractions in Colburn, cannot reckon the unknown quantities of human progress. It is the play of "every man in his humor." It is an age in which each artisan is an Abbè Sieyès, and each newspaper writer a statesman. No better portrait can be drawn of it than in the history of a late French Revolution, by the first of French sentimental poets ; a volume, the unmatched model of an egotism, only true, because it shows in the historian the character of a nation acting in buskined loftiness a drama of sounding phrases sadly contrasted with its results, throwing itself into attitudes on the stage of an applauding world, and sinking at last from these mock-heroics into the lame conclusion of a Republic, which, on the memorable December 2d, while Paris slept, burst its chrysalis and came forth the sternest of despotisms.

At such a time as this, there is special need of understanding the true laws of social life. For this reason, we have chosen the works of Leroux ; as, better than any others, exhibiting the ideal principles, the radical falsehoods, which underlie all these practical methods of reorganization. We do not, indeed, propose to offer a critique on the details of his whole system ; but, to grasp that theory of the social nature on which every philosophic conclusion is distinctly built, and of which each of these volumes is only a modification. The architect needs not explore the apartments from tower to basement, if he can discover that such *chateaux d' Espagne* are constructed of air.

It is, then, his idea of social unity, that pervades and characterizes the system of Leroux. According to him, the true starting point of all inquiries concerning man, should be, not the individual consciousness, but humanity itself as one, collective mind. From such a view, he draws the conclusion that the perfection of the race, all the features of law, of human institutions, are thus to be moulded in accordance with the idea of such a unity ; and we are thus to look forward to the time when the end of social existence shall be fulfilled, when property, government, civic relations, shall be distributed by the rule of a true harmony. It is our design to examine this theory of social progress, and find, step by step, in the process of philosophical reasoning, its blended truth and error. Our position is, that it starts from a right idea, but that both in grasping the idea, and in the method of its unfolding, it changes the truth to falsehood, and becomes, hence, the source of the most absurd conclusions.

A true philosophy of man must, indeed, assert at the outset the unity of the race, founded in the social nature. It is here that we allow, in its just meaning, the fundamental idea of Leroux, as opposed to that arbitrary notion, which would see only in social institutions, the conventional forms of a people, or an age. The being of the State, as a living reality above the individual, is the groundwork of all government and law. We accept, in its full application to political science, the principle which Humboldt claims to be the result of natural science, that all future reasonings must be based on the Unity of Mankind. But while such an idea is essential, it is according to the sense in which we hold it, that it may remain a truth or an error.

A State is a person, as truly as an individual man is a person. It has a collective mind, heart, will; its development is inseparable from its life; its law, as with all organic beings, is, that it has its own inward processes, as well as its dependence on existing material. If, in forgetfulness of this, we merely accept the abstract idea of social unity, our starting point is error. And yet such has been, almost always, the radical fault of political philosophy. It has viewed the State, as the rough quarry, the inorganic, lifeless mass, which the chisel of the artist can hew into shape according to his plaster model. No fact is more singular than the prevalence, for so many years, of the old figment of a "social contract;" and even Burke, with his deeper glance into the workings of law, could speak in his argument on the East India Bill of "all political power as artificial, and a derogation from the natural equality of mankind at large." We may trace this error through the whole school of social materialism, from Thrasymachus in Plato to Hobbes, who from the preconceived falsehood of an original, lawless barbarism, drew the most revolting maxims of selfish expediency. And such, at the opposite extreme, is the defect of all speculative reasoning from the spiritual philosophy of Leroux. The vague notions of human perfectibility and social unity being assumed as starting points, the philosopher of man, like the ingenious Timæus, creates his κόσμος νοητός at his own good pleasure, and next fashions, according to the fanciful archetype, his κόσμος αἰσθητός of legislation, class, civil institutions.

But such idealism is as far from the science of the State, as the Pythagorean system of numerical proportions from the true "metaphysics of nature." We must grasp the meaning of society as an organic fact, and thus know its law of life. The origin of society has indeed been a fruitful question.

History affirms it impossible to fix the date of human government. As along the shore of early time, we survey those landmarks, we find one unbroken line of social institutions, visible to the farthest point of the horizon, and melting at length into the twilight of an impenetrable past. We may not with the ingenious sophistry of De Maistre, draw hence an absolute theory of State legitimism; but with the profounder eye of Plato, we may see the divine right of civil government in those *κοινὰί εννοιαί*, those universal instincts that lie at the root of our nature. And with the still clearer eye of the Christian, we see that Divine right in the necessities of our social being, and in the express sanctions of the Divine counsels.

Society begins with no comitia or outward contracts. The family relationship holds in it the germ of all human institutions, which have been formed from it, and around it, as the coatings around the embryo. In it is involved the twofold principle of social unity, yet unity in manifoldness. Rousseau, in the first pages of his "*Contrat*" has affirmed this; but like all half-reasoners, he has dropped the fruitful thought as soon as uttered, and built up his abstract theory of a political system. As then, we pass to the natural workings of this social law, we behold the birth of every feature found in human institutions.

As in their origin, we see a necessity, which no outward theory creates, so in their progress, all these institutions, combined in the social whole, take their peculiar shape according to the varied influences and exigences of an age. Climate, soil, national tendencies, the historic past, and the circumstances of the present, are the materials whence spring the differing politics. The overshadowing monarchies of the East were the outgrowth of the paternal relation. The Greek republics were the forms in which the social instinct sought free activity; and that land of beauty, the atmosphere, where thought, imagination, energy, bloomed in consummate flower. Rome reared its fabric on the national character; and when it became a universal empire, it was that in such majestic union the falling elements sought to resist dissolution. The Feudal System was the necessary form of chaotic Europe; and with it the Roman hierarchy was the Feudal form of middle-age Christianity. Nor is there more of folly in wishing their return, than in the silly sectism, which, in reviling their despotism, forgets their historic significance. England, with her constitutional system, is the ripened fruit of a germ, creeping forward through the time of the Tudors, and Stuarts,

coming forth a social whole, linked with the mind, the affections, the manners of the nation; and all that her Cecils and Pitts have done, has been to foster that genius, not like a modern pedagogue, to subject it to some abstract theory of education.

• If these few, out of a myriad examples, prove anything, it is that no ideal theory of a State can mould it; but it must be shaped by inward, organic laws. The true philosopher will not ask if the form of Monarchy or Republic be absolutely best; but each, whether a Despotism, a military Lacedæmon, a Constitutional Kingdom, or a Federal Union, has only its significance as fitted, or unfitted to a people, and an age. And where such unfitness exists, all the declamations of a Lamartine to a mob of clamorous Parisians did not, and could not make France a Republic; all the premature efforts of liberalism will not free Hungary; all the dreams of Mazzini will only leave Italy the land of the classic past, a beautiful decay. There is thus, in a deeper sense than Montesquieu discovered, a "spirit of laws," without which they are indeed dead letters. Outward institutions, as they spring from and are formed by these social powers, have their life in them. The affections that cluster around the cottage and fireside, the reverence for wisdom and authority, the remembrance of the past, the patriotism clinging to the fatherland as a personal object, and, most of all, the spirit of Religious Faith, are the real elements of national well-being. The wooden walls of Themistocles were not so brave a bulwark as the walls of Greek patriotism. The sentiments of honor and devotion were the flowerage of the Feudal time. The German simplicity of heart, amidst an age of critical, philosophic unbelief, has preserved somewhat of a living Christianity. The English loyalty, that sentiment despised by our shallow babblers, investing the sacred person of King or Queen with a loving awe, has been, in England, the spring of order and virtue. Nor is it less historic truth, while we laugh at the petrifications of the past, and prefer the eternal flux of Heraclitus, that amidst those gathered monuments, those palaces and antique towers overshadowing the present with the memory of the Alfreds and Elizabeths, the Bacons and Hookers, has been nursed the character, massive as its cathedrals, which makes Britain the first of European nations and parent of our own.

A few days since we met with one of those high-sounding follies, so often uttered by babbling declaimers in Fourth of July Orations, and at Pilgrim Society dinners, that our superiority as a people lay in the fact of a Constitution based on

no complex mass of precedents, but on simple ideas of human right, in whose knowledge each American was a philosophic statesman. Nothing can be more untrue or ridiculous. A State can never be an abstraction, nor a people a conclave of transcendental philosophers. The recorded speeches of Robespierre are full of the loftiest ideas of social equality; but the bloody page of history reveals the fact that the passions, reigning in the breast of man, are the real demons, who sway the elements and raise the storms on the restless ocean of human activity. It is only as in the American, his larger consciousness of freedom becomes a deep-seated reverence for Law, and a more intelligent loyalty to its institutions, that it is the noblest of social principles. And it is thus that the wisest legislators have sought, above all else, to cherish those relations, around which the faith and love of men gather, the natural ties of the Family, the State, the Church. In the rigid guarding of the parental authority, Plato recognized the root of social order: in the love of country Cicero saw the bond of public virtue; and Burke has no sentence so noble, as that in which he speaks of the State as consecrated in the alliance of Religion by a higher than all earthly sanctions.

We have here, then, that fundamental conception of the State; as an organic society growing out of the necessary relations of mankind, and thus no creature of human fancy or impulse; divine in its origin, because planted in the social nature; supreme over the will of its subjects, because embodying in its forms the laws of the common reason and conscience, and sanctioned by the authority of Heaven; and, even in its imperfections, changeless in those essential features, without which society can be only an anarchy of dissevered atoms.

True it is, each natural relation involves the possibility of abuse. The parental authority may be the source of injustice; the marriage tie may become a mercenary bargain, destructive of home-born love; the right of property may become the curse of monopoly; and the difference of class create unsocial severance. And we have thus the right view of social evil, as in every case the accompaniment of social good;

"The shadow of life, and as the tree
Stands in the sun, and shadows all beneath,
Life eminent creates the shade of death."

Here then it is that we see the true principle of progress, that of organic growth. And here we discover the empty results of a Leroux, who starts with the abstraction of social

unity, and thence surveys the evil and the want of the world. Our astrologers invent their Zodiac, with signs more fanciful than of Scorpio and Capricorn, tell us through what points the world has passed and cast the horoscope of the future. And still they do not solve the query how far that future perfection will be the overturn of present relations, of authority, property, marriage. Society acts mainly from within, not from without; even as the tree sends the circulating sap to the extremities; its progress never an even or a pure one, but always irregular and mingled with imperfection. Its only law, is, that the evil blended with good, is better than the preceding good blended with its evil. Paris, even at this day, is better than the Paris of Charlemagne. Rousseau may deem the savage in his forest happier than the man in the civilized state; and Emerson may find a law of compensation for the New Zealander, because the stroke of a broad axe will heal at once in his healthy flesh; but such pleasant paradoxes may hardly pass for philosophic reasoning. When we look back from our age of commerce on the Feudal era, with its legends of heroism, of stately courtesy, of reverence for woman, of loyalty linking cottage with palace, of devotion waking Europe for the rescue of the Holy Sepulchre, it appears often to dwarf us in comparison; yet it is only in perspective that we see it; nor did a romantic Scott dare so violate the truth of history, as to paint only Richards and Rowenas; but in a cruel Bois-Guilbert, a brutal Front-de-Boeuf we have the portrait of too many, in a time of barbaric splendor, of general ignorance and vice.

Thus one age rises above another; and, in organic changes, incorporates the spirit of the past in better, yet partial forms; and if the reverence, clinging even to the errors of a former day be uprooted before it find a fitter shrine, there is not growth, but revolution. At terrible crises, indeed, there will come volcanic explosions, pouring the lava over blooming fields, and burying a fair Herculaneum in ashes; but whatever the theory of geologists concerning the earth, we should hardly accept the Plutonic as the necessary law of human development. Time, the great reformer, and an indispensable element in all true reform, consigns with noiseless hands and due obsequies the dead to its tomb, and lifts, without jarring the present above the past, the future above the present. None of the essential features of the social system vanish, and whatever falsely encumbers these, sinks by degrees. The inner virtues of household life widen into a general culture; the reverence for Law passes into constitutional order; the rev-

erence for Religion becomes a purer worship; and Science, Art, Civilization, are builded on the enduring elements of the social being. Such a law of progress we may see in the epochs of ancient and modern history; and whether in the forms of polity, the rise of classes, the periods of commerce, the religious movements that have broken the chains of superstition,—in all, we recognize no outward result of politicians and reformers, but the slowly ripened fruits and ceaseless out-workings of an inward life.

Such, then, is the grand lesson which we are to apply in its largest meaning to the problems of our own time, and to the methods of our action. As we contemplate the features of existing society, which century on century has borne along through the phases of feudalism, of monarchy, of struggling inequalities, we find a complex state of things, whose solution indeed asks a deep wisdom. We behold the remaining forms of a past imperfection. We see new evils, the offspring of the present. Commerce and manufactures have their accompaniments of physical as well as mental degeneracy. There yet exists, in the heart of civilization, after all changes that have raised a middle class, the multitude whom these blessings neither have reached, nor can reach, save in scantiest measure for a long season. These are facts, glaring as fearfully on the thoughtful conservative as on the eager radical. But the question returns to us, what is the relation of the existing evil to the essential good of the age? Are the imperfections of the present the transient phenomena of a true civilization, or inherent features of a civilization wholly false?

To such questions we can give but one answer. We behold in the present, a transitional condition, beneath which lie the truest social results; and in its evils only natural and passing hindrances! It is the age of Commerce, of material activity. The efforts that employ a million, concentrate capital in a few; the increased resources of labor, increase population, and with it pauperism; the diffusion of the arts and refinements of life brings vices in their train. And still in all this we see a noble present, and the herald of a dawning, more glorious feature. Whatever the vices of modern society, it has a larger freedom, a freer interchange, a truer charity, a more equal distribution of labor. We must read indeed with blind eyes the record of European changes, if we do not see, since the time of Charles V and Francis, effects as amazing as theory could dream; the germ of constitutional liberty; the uplifting of a middle class; the breaking of religious despotism; the increase of knowledge. Startling as is the present

condition of France, the same causes are alive as aforetime. Louis Napoleon may stifle the press; baptize the streets of Paris with the blood of two thousands of its citizens; banish the noblest and truest hearts to an inhospitable coast; and Jesuits may celebrate a "Te Deum" in Notre Dame over the triumph of butchery and treachery; and still it is as impossible that true progress should cease, as that the forces which have uplifted the earth above the sea should be stayed till the equilibrium be reached. Late events in France are the legitimate results of special evils and of false remedies, and they must work their own cure, and force their own terrible lessons upon men so infatuated as to listen to no milder teachings. With the wise legislator construction does not follow, but precedes destruction; just as in our own American Revolution, the germs of our present institutions had been long in existence, and only waited the occasion to develop themselves in new forms. This fact Mr. Hildreth has illustrated in his late history.

And thus do we arrive at the complete view of modern Socialism. It begins with a false abstraction of humanity; on this it rears an unreal theory of progress; and hence it passes, of necessity, to methods of action as false and unreal as dangerous. We do not confound here the differing plans of a Fourier, a Louis Blanc and a Proudhon. But whatever the various schemes of the reigning sects, they agree in one starting point, the inherent falsehood of the Social System, as at present organized, and the necessity of its entire reconstruction. Modern Socialism must take this position, or none. It cannot be merely the recognition of certain partial evils, since all confess them. It cannot be the general plan of association, which belongs to them; since that was a discovery of a somewhat older sage than Charles Fourier; a fact primeval as the day when Eve was brought to Adam, as "bone of his bone and flesh of his flesh;" and every family, village, neighborhood and State is an association "for better for worse;" and human history is a ceaseless endeavor after new forms of organized activity. Were association no more than the creation of a "Brook Farm" for needy geniuses and lonely maidens, it might be in some respects an excellent institution. It is a complete social science that these men boast, a whole disordered universe that they will reconstruct. The entire system of government, commerce, civil life, must be done away, and a new order be upbuilt. It can only be, therefore, in two ways that such a result can be reached. Either all existing forms should be abolished, and the world restored to what is called its primi-

tive state, without any laws of property, marriage, civil or religious institutions. This is Communism. Or, the fabric must be adjusted by the principles of a natural harmony. All the elements of civilization must be combined in the association, so that every man shall have his natural sphere of labor according to his talent, wealth, or aim, and for each shall be provided his due share of happiness. And such is the general principle of Socialism. It is with astonishing ingenuity that Fourier, in the speculative as well as practical exposition of his system, has studied the harmonies of the social being, and the nicest problems of human action. No feature is omitted, no want unsatisfied, great or small, in his universe. Nothing is needed save one element, that of possibility. We come, then, directly to the issue. The radical practical falsehood of every form of modern Socialism is, the idea that such a complete reconstruction of the world by any theory, true or untrue, can be effected. It may be a system, complete as a mathematical diagram; a mechanism, admirable in the sphere of mechanical forces, but the introduction of one element, personal will, spoils machinery. Such a new reconstruction of the State is simply a thing impossible. A house or a watch, may be made and re-made; but no man can build or rebuild a tree. Boerhaave had a favorite saying, that "all science could not create a drop of blood." So also, as the existing State is the slow growth of centuries, its least institution is bound in close connection with the laws that lie at the heart, and circulate to the extremities; its very abuses are vascular tumors, whose myriad veins bleed at the touch of the unskillful knife. Not even a rise or fall of the price of a penny loaf, can take place unfelt by the kingdom. Not even an old law, concerning the "marriage of a wife's sister," can be approached, without affecting the religious reverence of thousands, from archbishop to peasant. No system which does not take Society as it is, and work for the simple amelioration of its forms on the principle of organic life, can avail.

On whatever side we view these theories of Association, we find such folly. If we consider, for example, its commercial principle, the combination of the many in small investments so regulated as to prevent undue monopoly, we detect its obvious blunder. Wealth will always choose its own methods, without dictation by a general committee; and as its tendency is accumulation, it will command labor. An association by the side of a Lowell or a Lawrence would prove a very doubtful effort. A government may make rules to protect the young and weak, to limit hours of labor, but let it seek to

sway the methods of commercial or manufacturing enterprise and it will ruin all, or be ruined by revolution. The whole history of modern commerce has been the overturn of such protective despotism. A single case will show, as Herschel explained the precession of equinoxes by the child's tee-totum, this economic law. Association looks with horror on the class of retailers, and would bring the poor into direct relations with the wholesale trader, so that the buyer of a pound of sugar shall have it at the ratio of the hogshead. But there must be a common storehouse and a salaried agent for its distribution. The question is, then, whether the average expense of storehouses and agents will be less than the present method of competition; and a grain of sense may decide that the best assurance, which the public has of purchase at the cheapest rates, is the self-interest of the retailers. Association meets with this difficulty at every step. The State can only diffuse a healthy life within, and give internal room for expansion. Prevention is not better than cure, when the cure is suicide. But we need not enlarge instances. To effect a single end of such theories, there must be a *παραστάς* outside the universe.

One of the most clear-headed of these writers, M. Briancourt, gives an unconscious proof of this error. It is Socialism couched in a pleasant story. A French town is burned to ashes, and in full meeting, operatives, tradesmen, physician, professor, lawyer, curé, guided by a sage associationist, join to reconstruct a Fourierite community. What unity of design, the exquisite adaptation of classes and interests! But it has, alas! one starting point, a burned town! If such could only be the happy end of present civilization, wealth and poverty, good and evil mingled in the grand conflagration, we might have a new Kosmos indeed. Yet here lies the sad hindrance. The world has a most unreasonable aversion from being burned! and prefers improving the old edifice to the experiment of such dangerous illuminism. *Le jeu ne vaut pas la chandelle.* Or if even in a fine day dream, we may suppose the conflagration happily over, and mankind in œcumenical synod to have settled its scheme of civilization, nature would yet have her revenges; industry would hoard, and indolence sleep; capital would command and labor obey; and since, by a strange oversight, our French creator has furnished no new motives of human action, but only a harmony of self-interests, his universe would soon relapse into its warring elements. *Τέχνη δ' ἀνάγκης ἀσθενεστέρα μαχητή.*

We may add, indeed, that there seems in the very tem-

per of the people, from whom most of these theories have sprung, a peculiar aptitude for this idealism. A sound-headed Englishman asks his Habeas Corpus and moderate Reform Bills; a keen New Englander seeks only from the State the free use of his own head and hands. But a Frenchman, unused to the free workings of any system, now rouses to the Marseillaise of Equality, and spills his blood for a sentiment from Lamartine, and now shoots down the citizens of Paris like so many Algerines, under the inspiration of the new cry, "*Vive Napoleon.*"

Jean Paul has portrayed the scientific demon of the Germans, who "determine the course of a zephyr by a sea-compass, and the heart of a girl by conic sections, the membranes of whose brains are memorandum-books, and their legs metewands and pedometers." But the modern Frenchman has reached a worse stage of the disease; the former dwells in his theory, the latter will have it in practice; the one speculates in octavos, the other in experimental politics. He will measure the imponderable elements of feeling with patent scales, and sound the heart of a nation with a stethoscope; he will arrange the shifting affairs of civil and social life by "preëstablished harmony," and "ratio sufficiens," and fill hungry multitudes with a theory of equal starvation. And, anon, he will, at the point of the bayonet, throw his "*oui*" into the ballot box to make himself a serf, and to legitimate the basest national crime which stands recorded on the page of history.

We might here dismiss the theory of Association with a view of its intrinsic error; but there remains a further side, on which it becomes no longer a dreamy abstraction, but a direct evil. Speculative falsehood is always most logical in its results. And thus we have the true exodus of Association in Communism. If the vices of present civilization are so inherent as to be incapable of correction without its radical change, then it is more philosophical to find social good in the absence of all law, rather than in reconstruction, and to affirm a simple equality, an unchecked freedom. There is to us something almost sublime in the remorseless logic of Proudhon. The common socialist restrains his theories, when they plainly contradict the reason and moral instinct. But his stern intellect, in its devotion to its ideas, severs itself from all ties of humanity, stays with no half results, overturns together the old conservatism with the card-houses of new reform, and embraces gladly the most revolting paradoxes, wherever they may lead. Nothing indeed can open a deeper glimpse of human nature, than such a character. Carlyle, in

his portraiture of Robespierre, has changed entirely the common view of him, as no blood-thirsty monster, but the most incorruptible of ideal republicans. Intellect divorced from the heart, is capable of a cold cruelty beyond the power of ordinary passion. We need not look far, indeed, to find a like class of just such reformers, who in the name of Conscience and a "Higher Law," seek to carry out an abstract notion of immediate emancipation, and rather than doubt for an instant the falsehood of their theory, will fling aside Scripture, Church, State, Common Sense, and social decency. And no timid misgiving checks such a philosopher as Proudhon; no closet speculations keep him from practical activity. His ideas possess and tear him like demons. His blasphemy against the first principles of moral feeling, is his virtue; his atheism has the consecration of a fervid piety. Revolution is his religion. A massacre is a holocaust of devotion on the altar of humanity. The blood of a thousand battle-fields is the richest manure for the soil of his coming harvests. A century of confusion is a trivial moment in his omniscient reckonings. A world of living men, swallowed in the deluge of anarchy, is no more than the destruction of so many monsters in the geological ages, the ichthyosaurs and mammoths of an unformed globe. His eye is fixed on the future, and the helm of the universe is guided by "the triform Fate with the stern Erinyes." Amidst the shock of the earthquake and the horrors of the storm, he sits another Prometheus, the guardian of his race, smiling in calm hate at the usurping rage of modern civilization, and confident of the promised triumph. We call this man the most consistent philosopher of the School of Socialism, and as such, we hold him up to the gaze of our modern Associationists and sickly sentimentalists. There is no true alternative, save of the philosophy which recognizes the organic law of social growth, or of the radicalism, which will utterly destroy. And thus, as he is the truest reasoner, must he be the "representative man" of Socialism as it seizes upon the multitude. The nice systems of Fourier or Leroux will not trouble the popular mind, but a bold paradox seizes the mob; an impulse precipitates a revolution. The events of Paris in 1848, revealed the startling fact that Socialism, the proclaimer of peaceful reform, was the mainspring of insurrection; that a Louis Blanc could not control his own theories, when they had passed into the clubs of a Blanqui, but they were ready to immolate an infant republic on the altar of an ideal dream. With such a view

we may dismiss the systems of Modern Association. We are not yet ready to call these men the seers of the age.

We turn, therefore, in conclusion, to those sober hopes which it is ours to cherish. It is, in this insight into the real laws of social life and growth, above all, in our faith in the silent but sure workings of the supernatural Element of the Christian Life, that we dare to speak with an earnest and sure confidence. Never, because the word Progress has become ridiculous in the mouths of declaimers, need we forget those assurances which the instincts of man, the records of history, and above all, the workings and promises of a Divine Religion, inwoven with the texture of society, confirm together. There is a false conservatism, which would confound the reveries of enthusiasm with the true aims of the age, and laugh in mockery at the hope of a better than the present results; which would uphold the sins and withered follies of the past, while it sees not the deeper life beneath the confusions of the time. But there is a conservatism that would knit the good of the past with the good of the future; a conservatism full of calm hope and ceaseless activity. Our trust is in an unstaying progress of the world, and the sure victory of Him whose Advent breathed "Good will to men." To imagine, indeed, that social perfection will soon be reached, that our century will more than partly fulfill what the past has begun, and the future must complete, is to be as fanatical as a preacher of the Second Advent. The plans which our architects have chosen for God to work by, may not tally with those of Heaven. The world may yet move onward, unhasting and unresting, in its old-fashioned orbit. Opposing tendencies may long delay the results; morbid discontents and vague theories may prevent men from securing blessings within their reach; blind fears may lead others to cling with a death grasp to the crumbling ruins of the past. Europe may not become a federation of Republics, as some of our fond declaimers dream. France may still continue to boast of new Bonapartes and Waterloos! Romish priests may have their sing-song mummery over human sacrifices offered on the altar of national atheism, and call it the triumph of Catholicity! the Icarus of her Cabets may end in starvation; the *ouvriers* of Paris may not sit in purple, or fare sumptuously every day; the works of Fourier may have their translation into the tomb of bad French and worse philosophy. Italy may yet dwell in the shadow of the papacy, while she wears her fetters on the soul. Russia may be for ages a nation of serfs. Poland may

lie unwept, because not 'without the crime' of an obstinate feudalism, incapable of liberty. Hungary may wait, till a truer growth of national character kindle the fire that Austria cannot tread out. England with her stately pile of aristocracy and Church polity, built on the life of the past, and hallowed by the affection of the present, may last longer than our prophets wish. Our own country may long struggle with internal forces which raise the blustering winds of Congress. But time, the working of social forces, and the Supernatural Element, greater than all, over all, and in all, will bring the end. The world will reap the harvests of true liberty and Christian virtue. Commerce and manufactures will open wider avenues; science will descend from the mountain tops to shine into the valleys; constitutional order will secure the well proportioned rights of all, and the means of happiness. The past has done its work; the present will perform its task also; and the Power, Who broods over the chaos of human thought and activity, will mould at last the world of beauty.

It is, then, a philosophy based on such sound views of society, which should be the aim of wise men in this age of confusions; whose truth alone can combat that prevalent falsehood which in reforming the evils of mankind, would act on a principle destructive of social life itself. The errors of modern theorists, though for a time they may dazzle and perplex, will pass away. Each age, as each individual, must go through its season of unripe enthusiasm, when the problems of society shall awaken the dreams of perfection; but when the heats of youth have been calmed into the soberness of manhood, it will, without losing its sincere aims, renounce its Pantisocracies and community-systems, for the work of practical good in the cause of Christ and man. The meteoric showers of the day shall be exploded; but the nobler wisdom of minds like a Bacon and a Burke shall survive, to teach that science of the State, which, recognizing it as of God, plants it in the deep soil of the human heart, hallows it with the dignity of law, and the sanctions of Christianity; which, aiming at the highest result of the future, calmly works with the Providence of Heaven and the methods of the social nature.

ART. II.—WESTERN CHURCH MISSIONS.

EVERY age of the Church has been marked by some movement peculiar to itself. The Missionary Movement is the great characteristic fact of the Church in this age. This movement derives special interest and importance from its intimate relations with the two great prominent facts of our age, to wit, the extension of Commerce, and an emigration, which is spreading the leading civilized race over every portion of the globe; and that race, meanwhile, absorbing within itself large portions of other races of men. Such changes never have, and never can take place in man's civil and social relations, without important changes, also, in their relations to religion and the Church of God. It becomes a matter of vital consequence to the Church, to seize hold of these elements of action; to consecrate to Christ the chief channels of this movement, and to cause the rivers and ways which carry the commerce and emigration of the world, to bear at the same time the message and the Messengers of "the Truth as it is in Jesus." Else unbelief and error shall entrench themselves, as in the ancient Roman empire, in the palace, the cottage, the temple, the school and the forum. And if the agony of the combat were terrible and protracted, in the overthrow of a system which by its grossness had lost its strongest hold upon an enlightened and philosophic people, what shall it be in a country like our own, where, as now, error has enrobed itself in the stolen garb of truth, and challenges the allegiance of men by promising them freedom from the tyranny, and social evils of ages?

Of all the points destined to occupy an important place in the future history of this continent, as to commerce and civilization, none is more prominent than the central region of our territory, comprised between the Alleghany and Rocky Mountain Ranges. To realize this fact, let the reader place before him a terrestrial globe; and putting his finger on the point occupied by the city of St. Louis, trace from thence the several lines of emigration and travel to their terminations. Or, let him stand at the thronged landing of that city, and notice the arrival and departure of the thousands who daily come and go. And he cannot but be overwhelmed with the

fearful vastness of the work there going on. He must be sensible that there beats the heart of a system, the pulsations of which shall be felt through the most distant veins and arteries of the civilized world. He must, if his is a Christian heart, be anxious that these pulsations shall be made to beat with the Life of the Son of God. This great central system of our Continent, of which the city of St. Louis may be taken as the centre, is a world in itself; it has the capacity of existing independent of the rest of the world, and yet of exercising the most powerful influence upon it. Trace, for instance, the steamers as they make their trips southward, for more than a thousand miles to the port of entry for the commerce of the Gulf, where they meet the ships of all nations; or as they follow the windings of the Cumberland, the Tennessee, and the Red rivers, in regions teeming with the productions of the tropics, and penetrate twelve hundred miles to the iron and coal regions of Virginia, Pennsylvania and Ohio. Or, from St. Louis as a centre, trace these steamers towards the north, by the Illinois, passing through five hundred miles of the richest agricultural country in the world, capable of sustaining the future myriad artisans of the west, and already inhabited by nearly a million of people; or by the waters of the Mississippi, the St. Peters, Wisconsin, and St. Croix, penetrating a thousand miles to inexhaustible supplies of lumber and minerals, which already employ a population distinguished for enterprise and sagacity. A single fact will give some idea of the extent of this inland commerce. Lumber, the growth of the banks of the Mississippi a hundred miles north of the Falls of St. Anthony, is now used in the construction of buildings five hundred miles up the Missouri, being conveyed from the place of its growth fully 1500 miles by river navigation. Further, the head waters of the Mississippi, with their numerous falls and rapids, in Wisconsin and Minnesota, afford facilities for manufacturing far surpassing New England, and having water communication with the whole interior. At the Falls of St. Anthony is a vast power, easily available and yet so situated that steamers can approach from below within two miles of the Falls. In this direction (via St. Paul, Minnesota) is the route of commercial and postal communication with the settlements upon the Red River of the North; and which are in turn connected with the system of trade carried on by the Hudson's Bay Company throughout the whole region between the Frozen Sea and the mouth of the Columbia.

Returning again to our starting point, we see steamer after

steamer despatched for the "Far West" by the Missouri river. The points of departure when leaving the Missouri for the wilderness, are already important towns; many of the most distant of which are reached by the electric telegraph, and come behind none in the Union in the appliances and facilities for commerce. Such are Lexington, Boonville, Weston, Independence, Kansas, and St. Josephs, in population ranging from 1500 to 5000 inhabitants, and each having a business surpassing eastern towns of equal population. From these points the lines of trade and emigration radiate to New Mexico, the Great Salt Lake, and to Oregon. From hence, also, the adventurer sets forth to the mines of California, where he meets the reflex tide of immigration from South America, the Islands of the Sea, and from China. These last-named lines of communication bring the white man also in direct contact with every powerful tribe of Aborigines on the North American continent; a contact which experience teaches will result in their elevation and Christianization, or their ruin.* Nor, in this enumeration, should we forget that vast system of internal improvement already taken in hand, which will be extended from the centre we have named westward with the tide of population, till it is met from the Pacific States.

To conceive more clearly the importance of this as a missionary field, let us notice the changes which have occurred in the population of this region within a few years, as shown by the census of 1840 and 1850. For the sake of brevity we select only Illinois and the territories west of the Mississippi; since on the east of that line, a beginning has been made towards the supply of the religious and intellectual wants, both from its own resources and from the Colleges and Seminaries of the older Dioceses. The following are some of the facts respecting the increase and character of the population:

	1840.	1850.	Rate of increase, about 17 per cent.
New Mexico,	50,000	61,632	" 24 "
Texas,	150,000	187,403	" 225 "
Arkansas,	97,574	209,641	" 121 "
Missouri,	388,702	684,132	" 450 "
Iowa,	43,112	192,122	" 620 "
Minnesota,	1,000	6,192	" 980 "
Wisconsin,	30,945	304,226	" 184 "
Illinois,	476,183	858,298	
Total,	1,232,516	2,503,646	2621 ÷ 8 = 327

* The Census returns show that the number of Indians inhabiting all parts of the country amounts to about 418,000. Of this number, 30,000 is the estimated

To this must be added the population of Utah, which cannot now be much less than 50,000. And if we allow for the increase since the census of 1850 was taken, the present population of the territories under consideration will not fall short of 3,000,000. We see from the above table, that while the aggregate increase in ten years more than doubled the population of the whole, the average rate of increase for the several territories was at the rate of about 327 per cent. There are reasons for believing that this is a fair index in our estimate of the next ten years; and hence that the population of this region in 1861 cannot be less than 6,000,000, and may reach 9,000,000.

In the annexation of New Mexico a considerable foreign element, viz: the Spanish, is added to our population and brought under Anglo-American influence. God, in his Providence, has thrown down the walls of separation, once so strong between us and the Spanish race. The appointment of an efficient mission to the Spanish population of New Mexico, would seem to be the bounden duty of the Church. The free intercourse now existing between St. Louis and other portions of Missouri and Sante Fe, and the influx of Americans, cannot but smooth the way for such a mission. In California, we have within our influence some of the more enterprising citizens of every nation in Europe and America. Many of the sons of China are already there, with their native manners, language, and heathen worship. And when we bear in mind that they are already adopting our habits, dress, language, and opinions, we cannot doubt that proper efforts for the conversion of these people would be attended with more immediately favorable results than in their own native lands. There is a startling, and as yet mysterious meaning in the Providence of God in the planting of this settlement on the Pacific; a meaning which ought to engage the anxious thoughts of Christians. From California must also soon spring up an important direct trade with China, with the Pacific Islands, and with the whole western coast of South America; breaking down, still more extensively and effectively, the barriers hitherto existing between important races. Contiguous to this State, we find Oregon, the germ of the New England of the Pacific. Nor must we overlook the basin of the Great

number of those inhabiting the unexplored territories; 24,100 are the Indians of Texas; 92,130 belong to the tribes living in New Mexico; 32,231 are in California; 22,733 are in Oregon; 11,500 in Utah. Many of the New Mexican Indians are civilized and have fixed habitations and towns.

Salt Lake—a most important connecting point between the Mississippi Valley and the Pacific; having resources for sustaining a large population, though inhabited now by the dupes of one of the vilest impostures which the world has ever seen. A system which must yield to those influences which will be brought to bear upon it, with an ever-increasing power, both from the east and west.

Such is the extent of the field. The future character of our whole Pacific population, of all west of the Mississippi Valley, depends mainly upon the influences now brought to bear upon the western portion of that Valley. This is evident to one who has observed for himself the actual process of western migrations. The wave of emigration, as it rolls westward, is like a wave of the sea; the undulation agitates the whole expanse of waters, but it is, after all, the water nearest land that breaks high upon the beach. It is so in emigration. It is the population of our border States and Territories, which breaks over upon the deserts beyond, and gives its own character to the new settlements; while those from the older States occupy the places vacated. Here, then, is the important sphere for missionary effort.

How well we are occupying it, will appear by a few statistics. In the Territories, of which the population is stated in the above table, we have the following clerical force employed, viz:—Minnesota, 3; Arkansas, 4; Iowa, 7; Wisconsin, 27; Texas, 8; Missouri, 16; Illinois, 30; New Mexico, 0; total, 95. Population at the present time, allowing for increase since the last census, not less than 3,000,000—giving one clergyman of the Church for each 31,500. If we leave out of account those clergymen who are superannuated, or who are not actively engaged in the duties of their sacred calling, the disparity between the want and the supply, will be found much greater than is shown by the above calculation. How small must be the influence which one clergyman could exert upon 31,000 people, even if gathered within the limits of an eastern county, or even city? But this number is often dispersed over a territory larger than half New England. Nor is this the full extent of the evil. From the want of unity of character and interest, and social cohesion among the population of new countries, the influence of the settled pastor or missionary is much more circumscribed than in the Eastern States. But even these statements fail to show the full extent of the destitution. Of the ninety-five clergymen laboring therein, as shown above, fifty-seven are employed in the States of Illinois and Wisconsin. Deducting the population

of these States, and the number of their clergy from the aggregate given above, and we have thirty-eight clergy to a population of about 1,800,000—or one clergyman to about 48,000 souls. And in these territories, where this destitution prevails, there is not a Church educational institution, now in existence, which has yet furnished a single candidate for the ministry ;—or, as far as we know, has a single candidate for Holy Orders! While the Institutions in Wisconsin and Illinois are not more than adequate to the pressing demands of those dioceses. There are the germs of educational institutions, which it is reasonably hoped may yet rise to the rank of Church Colleges and Seminaries; but another decade of years must elapse before their influence can be sensibly felt.

It is evident from the preceding statistics, that the Church needs to be aroused to more energetic action; else the disparity, in 1861, between the laborers and their fields of labor will be more fearfully appalling. We propose, then, to consider the mode in which, in our judgment, the present and future wants of this field may be best supplied,—both as regards the ministrations of the Church, and the educational training of the masses of the people. In doing this we shall consider the population under two classes; as it exists in cities and large towns, and in the smaller villages and scattered settlements. We begin with the first class, in which we include the cities with population from the 90,000 of St. Louis, down to the flourishing towns, numbering 1500 to 2000 souls. The population of these towns is worldly to a degree seldom equalled at the East. The men of business are often adventurers, shrewd, and enterprising, but destitute of fixed religious principles. Public opinion has but little influence upon personal morals. Every man does "that which is right in his own eyes."

The direct influences which are brought to bear upon the moral character of the population is in the strongest degree deteriorating. Religious literature, and especially the literature of the Church, can hardly be found; while the "yellow covered" debasing novels of the day are almost as accessible as at the landings or book-stalls of New York and Philadelphia. Still another adverse influence arises from the foreign population, which is an important element in every town of note. Those from continental Europe, generally pay little regard to the Lord's day, beyond perhaps attending their worship, whatever it may be, for once upon that day, and spend the remainder of its sacred hours in business, amusements, or in grovelling indulgences.

Now it is evident, at a glance, that no ordinary obstacles

will meet that minister of the Church, who enters upon such a field. A field the more arduous when preoccupied, as it generally is, by teachers hostile to every form of Truth, and especially to our own Communion. Upon the mass of such a population, at the outset, the Church missionary has but little hold. He is to them the emissary of "a 'sect' everywhere spoken against." The undevout multitudes will far sooner attend upon the teachings of some fluent disciple of Swedenborg, or the diluted lectures of a humanitarian, dealing out the vague generalities of a Christless Christianity, than listen to the voice of any weak man, however orthodox or devout. To meet the wants of these important cities and towns of the West, men are demanded who are men; men able to control the elements around them; men of thorough education to grapple with infidelity in all its shapes; men of nerve and vigor of character; men of spotless purity; men, in short, who would command confidence and respect, anywhere, at the East or West, in city or country. They should be men content with limited incomes; and this is said without any disparagement to our Western laity; for we are satisfied from observation that, in proportion to their means, they make more liberal provision for their pastors than do their Eastern brethren. Of Clergymen such as we have specified, the supply is nowhere superabundant, nor its increase equal to the wants of the Church. And further, such are the growing demands on the Church in the older sections of the country, such the pecuniary embarrassments with which young men are often encumbered, such the claims of kindred and friends, that from this source no adequate relief can be expected. Men must be educated specially for this work of Western missions: and to a great extent, educated on the ground. This is the policy pursued by every religious denomination at the present day. Romish, Presbyterian, and Congregational Colleges and Theological Seminaries at the West are supported by funds drawn from the older sections of the country. The Church is behind hand in this matter. Compared with her ability, she is doing almost nothing.

We next consider the second class of Western missionary operations; in the smaller villages, and among the settlers scattered everywhere over this immense region of country.

It is evident that in countries doubling their population once in ten years or less, and so extensive in territory, a constant oversight, and a vigorous itinerancy, are demanded; to ascertain the wants and relative importance of the several points; to locate missionaries judiciously; and to encourage,

counsel, and to assist them in their arduous trials; to seek out isolated members of our Communion; and to carry the gospel everywhere to the destitute. To meet these wants, missionary Bishops located at central points as centres of influence, and an itinerating clergy, are indispensable. This is the plan which Wesleyan Methodism has so successfully pursued. For the want of such a well directed plan, more means have been ineffectively used, than would have been necessary to place well appointed Dioceses upon a firm foundation. And faithful men, too, who would have toiled successfully under proper protection, have at last retired from the field discouraged, worn out under the consciousness of having wasted their lives, almost in vain.

Such then is the plan. In every new territory there is some one or more point or points, which become at once a centre of influence. At such a centre the Church should be found at the outset, identifying herself with the growth, prosperity, and history of the country. Here let the Missionary Bishop plant himself at the very first, with his band of Missionary clergy around him. Here let him establish his schools, to become, at some future day, the Colleges and Universities of our great nation. A thousand facilities at once will be thrown in his way. Lands will be donated, almost valueless now; but not valueless by and by. And it should be our policy in every such beginning, as it is with Rome, never to desert a field once entered upon. The community should see and feel that there is a vitality, and far-reaching wisdom in our work, which will outlive all opposition and all change. Thus parishes will spring up and soon become self-supporting. Schools and academies, where loyalty and Christianity as well as Literature and Science are fostered, will embrace the youth of the country. While the hardy pioneer-Missionary will always keep in advance of the great work, preparing the way for the onward march of the Church of Christ.

We are aware that some efforts have been made at the west which have been called failures. Such was the experiment of Kemper College. But Kemper College was not altogether a failure. The proof is abundant that the money expended upon that Institution, educated men who gave existence to some of the best parishes now planted at the west; and especially to the most distant parish this side the Rocky Mountains. The money expended upon that College, if it accomplished less than was hoped, was yet well laid out.

Such are the outlines of a system which, once thoroughly put in operation upon our frontier, would ever ride upon the

crest of the wave of emigration, and with it, ever break over upon the lands beyond. The beauty of this system is, that it is simple and Church-like, while it is most immediately productive and reproductive. It most quickly raises up parishes and Church institutions with a healthful growth; draws much of its means from the people benefitted; and reproduces itself in the men trained for similar work elsewhere. The feasibility of this pioneer system has been well tested in Wisconsin; and is now reproduced in Minnesota with the most gratifying results. Of the former field, it is sufficient to say that the proportion of the clergy to the population is larger than in any Diocese or field, within the space we have had under consideration; being about one to twelve thousand, and the means are there in operation for keeping pace with the population. Here the Bishop has spent much of his time with the associated mission, (Nashotah,) and been identified practically with its workings. And to his praise it should be added, he has given weeks of hard labor, within the past season, to its off-shoot in Minnesota. Of this latter mission it is needless to speak at length, in this place, though we could do so with entire confidence, from personal observation of its working and results. It is enough to say, that at St. Paul, its centre, it has well planted the germs of future diocesan institutions; has partially secured the erection of Churches at two other important points; is nearly ready to lay the foundation of a fourth; has a good school in operation; has persons in training to become candidates for Holy Orders; has landed estate which, within a few years, will form no mean amount of diocesan endowments; it supplies the ministrations of the Gospel to every settlement in the territory—*and the whole has been done at a less expense than has often been incurred for the erection of a Church and the inception of a parish, which never was and never can be self-supporting!*

Such, in our humble judgment, is the present condition of the Western Missionary field; and such are the methods most likely to supply its pressing wants. We see and feel, as keenly as we care to feel them, the difficulties in the way of accomplishing what we recommend. We see neglected duty languishing in luxurious indulgence, trying to salve its conscience by croaking perpetually about slanderous rumors, which it helps to circulate! We see the zeal, and wealth, and talent, and learning of the Church, in the older Dioceses, thrown away upon the tinselry of Temple-decorations, as if these were the Church's Strength and Glory! We see, under the growing preponderance of Diocesan organization, and the

weakening hold of the idea of Collective Synods, that the Unity of the Church, as a great practical, efficient Truth, is having less and less influence! We see the immense wealth of the Church poured out like water into every other channel than the stream of charity! And we see that all this has to do, vitally, with the cause of "Western Church Missions." We commend our thoughts to the thoughtful. We would stir up the strong hearts to vigorous action, of some into whose hands our pages may fall, by our feeble presentation of what we know to be the Church's wants.

Our object, in what we have written, has been to give a plain statement of what we know to be facts. Into the general argument for "Western Missions," we do not enter. We believe their vigorous prosecution to be essential to the perpetuity, and prosperity, of our glorious Republic; and through that, to the cause of universal humanity. Western Missions are, under God, our only hope against national Atheism and national ruin. We believe, that God, in His present dealings with the nations of the old world is now calling us to this special work. We believe, that the spread of a pure Christianity, throughout Europe, Asia, and the Islands of the Sea, is vitally connected with the speedy performance of this duty. And we believe, that this work of love, thoroughly entered upon, would scatter, like the morning Sun, the mists and fogs, amidst which we are now "worrying and devouring each other," and would unite all true hearts in Christian concord; because knit together more lovingly in Christ. And we believe, too, that, let some plan, feasible and worthy of confidence, once meet the eye of the Church, there is a heart already beating there, which will immediately respond with benefactions and charities, worthy of the age and the cause. The Laity of the Church are sick of our fruitless bickerings; and are impatiently waiting for their leaders, whom they ought to respect and do respect, to sound the watchword—ONWARD.

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WHATEVER advantages and blessings, literary and intellectual, our Western world can boast, and we have enough to make us thankful, still, knowledge like the light of the sun, has come from the East. It is true, as the light moves onward, we may reflect it back, with a clearer though less dazzling and less oppressive splendor, and thus perhaps repay our ancient instructors, in their posterity at least, the entrusted talents, more than doubled for their use; still we cannot forget that the East is the cradle of our knowledge as well as of our race. The beginnings of what we are, here, and to-day, are to be found there.

The importance of this remark is observable in nothing more forcibly than in respect to Religion and Language, not to mention Science and Society. Religion, with its knowledge, descended to man first in the East; and so the language in which it was first inculcated must be sought in that morning land whence the light first dawns upon us to dispel our night. All our ideas of its rise and earliest progress, are associated

with that Oriental world ; and in all our attempts to determine its specific character as the truth of God, we may be said to be only feeling our way through the rubbish of time to reach the beau-ideal that once lived and flourished there.

Of Oriental languages, for this object at least, none, after the venerable Hebrew, can have stronger claims upon our attention than the Syriac. This Aramaic language or dialect, sometimes called the Syro-Chaldaic, was undoubtedly the vernacular of the strictly primitive Church. It was spoken in Jerusalem, where the first Church was formed. It was the first language in which the Apostles preached ; it was the language in which our LORD taught and proclaimed His Gospel ; and although the extensive spread of the Greek made it proper to select that as its earliest recorder for the Church general, yet there can be no question but that the inspired authors of our Greek originals, were more in the habit of thinking in their native Syriac than in any other idiom. Hence the Hebraisms that occur so often in our Greek originals ; nay, that are at times even transferred to enrich our own language, and the beauty and force of which contribute more to adorn and strengthen it than if it had been allowed to flow in its usual channel.

The Syriac, indeed, may be called the Ecclesiastical Language of the East ; just as the Latin has been the Ecclesiastical Language of the West ; and the numerous versions of the Scriptures alone attest the deep interest which the different Syrian Churches have manifested in a faithful exhibition of the truth as contained in the Old and New Testaments. Eichhorn remarks, " that perhaps no language can show more translations, editions and recensions of existing versions, than the Syriac." There are ten or twelve enumerated by himself and Wiseman, of which we have some knowledge, " to which," says the latter, (*Hor. Syr.* 82.) " others might be added."

This fact, alone, invests the Aramaic dialect with an importance which should have been more appreciated by the whole Western Church. We must do the Church of Rome the justice to say, that she has done more to promote the study of the Syriac, than all other Churches ; and the immense treasures of Oriental Literature stored up in the Vatican, particularly by the celebrated Asseman, supply her with resources which no other part of Christendom can boast. But, unhappily, the narrow policy that seems to cramp and wither everything that might be deemed good in that Church, does not, like the temple of the Nine, proclaim, *Musarum janua Semper aperta*. We therefore cheerfully accord the praise

which Dr. Wiseman (*Præfatio*) has claimed for his Church, in the patronage of Syriac Literature, the *Chronicon Barhebræi*, the Liturgies of the Syrians and Chaldees, the *Opera Ephraemi*, and above all the *Bibliotheca Orientalis*, "vere cedro digna." Yet, let it not be forgotten, that it was not at Rome that the first Syriac Testament was issued; nor was it a *pope* or a *cardinal* that had the honor of sending it forth with all the influence at their command, and with all the appeals made to their piety. Moses of Marden (or Meriden) was ready to despair on his application to these, when he found a more efficient patron in the court of Vienna, than at Rome. Two laymen, an Emperor and his Chancellor, the former by his liberality in defraying the expense, the latter by his learning and influence, were the agents to give the first edition of the Syriac Testament in print; and that with so much disinterested regard for the wants of others, that nearly the whole of that edition was sent gratuitously to the East. If, then, the papacy deserves so much credit for its patronage of Oriental Literature, as Dr. Wiseman in his preface awards, so that, as he says, "*nisi Sancta Sedis patrocinio (hæc opera) edita fuissent,*" without it, that Literature would be very limited indeed, and we would not detract from what is just in this praise, let it be again remembered that the first efficient impulse to such patronage was given by an eminent layman and a temporal ruler. The Church of Rome, at that day at least, whether from want of power or will, did nothing.

But Syriac Literature is important, because it is chiefly ecclesiastical and religious. "They have indeed no fables or poems," says Dr. Wiseman, (in his preface,) "such as Arabia or Persia boast, but in regard to sacred learning and historic monuments, they hardly yield to any other people." No nation ever delighted more in theological discussions, and from their central position in Asia they were, in times distinguished by events, rather the theatre than the spectators. "Human virtue," says Eichhorn, quoted by Wiseman, "may justly exult and glory, when the merits of the Syrians with respect to the culture of all the Asiatic nations are duly considered. In spreading the sacred principles of religion throughout the East, they also spread out there the seeds of science and humanity among barbarous tribes. To revive and cherish the memory of such a people, is in itself a sufficient ground for solid praise." *Præf. ad Poes. Asiat. Comment.**

* Eichhorn's Preface to Sir William Jones' *Comment. on Asiatic Poetry*. The above is a free translation of the extract.

In view, therefore, of the importance of Oriental Literature, and of the Syriac especially, it was a suggestion, prompted by the wishes, and meeting the wants of every Biblical critic, which led to the production of the work at the head of this article, the *Horæ Syriacæ* of the Rev. N. Wiseman, S. T. D. The author, a native of Spain, though born of English parents, published these lucubrations about twenty-four years ago, when he was a Professor of the Oriental Languages, and *pro-rector* of the English College at Rome. He has since been the principal of that institution; and, rising from one dignity to another in his Church, has been raised to the Cardinalate; and may one day perhaps wear the tiara, decorated with its triple crown.

Dr., now Cardinal Wiseman, is more favorably known by his Lectures on the "Connection between Science and Religion," published more than fifteen years ago, and reprinted in this country. He was then Principal of the English College at Rome. There is appended to his *Horæ Syriacæ*, in the Italian, his historical sketch of Protestant Missions, with the title, "*La Sterilità Delle Missioni Intraprese Dai Protestante*," &c. 1831. On this *Sterilità*, whilst we are willing to do justice to the moderation of Dr. Wiseman, we cannot help remarking that much of it is owing to the measures of the Church of Rome herself; measures, not always the most honorable and praiseworthy. If the day should ever come that Rome abandon the principle of intolerance that is interwoven with her existence, we should then also see this "*Sterilità*" become a different thing from what the learned Doctor represents it to be.

Dr. Wiseman's work, before us, is in a style of Latinity with which the classic reader can find no fault, either for purity of diction, or felicity of expression. Occasionally we have even the elegancies of Latium's noble language. He is also well acquainted with the former leaders of the German School; to whom he awards, occasionally, a note of praise, if not of approbation; and the names of Michaelis, Eichhorn, Jahn, Rosenmueller, and others, are often cited as his authorities; showing that though the "*Index prohibitorum*" does not allow every one to read these books, there are some who are indulged with a "*licenza*" for special purposes. Hence, although we must regard the ground taken by the author of this dissertation to be fallacious, we would make due allowance for his position, and would appreciate the temperate manner in which he writes. We cannot but think, that notwithstanding the polemical attitude of Dr. Wiseman, in the first

Number of these *Horæ*, there are exhibited in it occasional signs of a more liberal feeling than is common in the Church of Rome. Whether the Doctor's subsequent honors have had any tendency to alter this, as modes and manners often change with mere position, we cannot say.

What language our Lord used, in his intercourse with men on earth, must be a question of deep interest to all his loving disciples. And besides this merely æsthetic value, the question may also have a material bearing on the whole structure of our Faith and practice. Dr. Wiseman, in an *excursus*, appended to the first of his four Dissertations on the Syriac, as if he felt its importance and was fearful of its bearings, has endeavored to make it appear, at least doubtful, whether the Syriac really was the language that our Lord used at all times. It seems somewhat strange, on first view, to find a professed advocate of the Church of Rome take this ground, which seems so utterly at variance with his own professed Catholicity. Previous to the Council of Trent, it would seem that among the learned at least in the Church of Rome, there was no difference of opinion on this question. Widmanstad, by whose exertions the first edition of the Syriac Testament ever printed was published; in the long and eulogistic preface prefixed to that edition, and in which he notices curious and important coincidences of the age, always speaks of the Syriac as the language of our Lord; and so little is he aware of any other possible opinion on this point, that, as a matter already settled by universal consent, he hesitates not to pronounce it "the most holy language of Jesus Christ."

Sed tempora mutantur. It was in the year 1555, when the Chancellor of Austria could speak in such terms of the Syriac, without being aware that it was less Catholic, or approved, or, perhaps to speak more correctly, less convenient, for the forthcoming *norma docendi*, in its progress at Trent. Since that period, there have indeed been other opinions on this, as on other points; and though there still have been strong advocates of the Syriac as our Lord's vernacular tongue, even among the members of the Church of Rome, yet we know not any who have, since the days of Widmanstad, pronounced it, as he has in the fullest assurance, "Sanctissima lingua Jesu Christi."

It is foreign to our purpose to enter more at large into this subject; but as the Church of Jerusalem will always be to Rome a formidable rival for the primacy, and the old Peshito another rival for the Vulgate, so Rome, for certain important reasons, may choose to deprive the Syriac of its exclusive honors as the language of Christ.

For, make this matter doubtful, as Dr. Wiseman has attempted, and every argument from such a source falls to the ground. We need not dispute about the import of a Syriac verb, when we are made to doubt whether that verb was Syriac at all. We leave Dr. Wiseman to settle his Catholicity on this point with his own Church. To us it appears, if there be any Catholic tradition that deserves our assent, it is this, that Jesus used the language of Palestine, commonly spoken in his day; and this was the same as that which we have in the Peshito version. And with this, we leave the field of Polemics, to notice that venerable translation in some of its more prominent features. It is valuable both to the biblical critic and to the common Christian reader; furnishing the one with many a lucid point where the original itself may need it; and to the other, imparting a freshness to the sources of his faith, that seems to bring him into nearer contact with the earthly walk of Jesus Christ.

The first Syriac Testament was printed in Vienna, A. D. 1555. Moses of Meriden, or Marden, in Mesopotamia, had been deputed by his Patriarch, Ignatius of Antioch, to proceed to Rome, and, among other matters of an ecclesiastical nature, to obtain a printed edition of the Syriac Testament for the use of the Churches in the East. He had tried in vain at Venice and Rome to engage prominent and influential men in the promotion of his object. Whether from ignorance of its importance, or the absorbing influence of political and religious causes combined, the prominent men of the day would lend no helping hand; and he was almost on the point of returning, *re infecta*, when, by the advice of some who knew the interest which the Chancellor took in such a cause, he made an appeal to him and not in vain. We owe, therefore, to this Macenas of Christian literature, the first edition of the Syriac Version of the Testament. How low the state of Syriac literature must have been at the time in Europe, we may indeed infer from the little encouragement at first given to Moses Meredinaus; and had it not been that a little fire was yet glowing in the breast of the worthy Chancellor Widmanstad, which only needed the fostering contact of skill and knowledge like that of the Syrian priest, it is doubtful whether the sixteenth century would have found another Widmanstad to carry out this conspicuous work. Indeed, so rare was it to find one at all acquainted with the language, that Widmanstad himself almost stood alone in the cultivation of it. He says it was entirely unknown before the pontificate of Leo X, and then for the first time it was that Ambrosius The-

seus heard Syrians, who had been sent to the Lateran council under Julius II and Leo X. It was by these Syrians that Theseus was instructed in the language, to the study of which he subsequently urged Widmanstad, who thus laid the foundation to that work which, twenty-five years afterwards, he was instrumental in completing.

Such, then, were the almost accidental beginnings of what was then nearly a new language to the Western Church. The learned Chancellor might perhaps have found more votaries of Syriac and Oriental Literature than he actually did in his day; for there was a Masius, Counsellor of the Duke of Cleves, of whom we have a Syriac Lexicon and Grammar; and the publication of such works implies more extended interest in the subject than the limited sphere of one individual.* Still the most powerful impulse to the subsequent rise and culture of the Syriac, was due to the first edition of the Testament published at Vienna. Since that edition, repeated impressions have followed in France, Germany, Italy, Netherlands, and England; as also Latin versions, the first of which was made by Tremellius, who has been followed by La Broderie, Trost, Leusden and Schaaf. For a chronological synopsis and review of these, we refer the reader to the Appendix, by which Dr. Murdock has added much to the value of his Version.

The two translations now before us, the one by Mr. J. W. Etheridge, London, the other by the Rev. Dr. Murdock, of New Haven, have the merit of being the first versions from the Syriac in our language. Why such a work has not been done before, is a question very naturally arising. The Syriac, as a version itself from the original Greek, has never had the importance attached to it, at least among the Western Churches, that a due consideration would give it. The Greek, being the original, it seems at first a work of complete supererogation to translate from that, where time might be better employed in a closer scrutiny of the original itself. All this, though plausible enough, is, in the present case, altogether gratuitous. We have long before this more than one translation of the more voluminous and less important Septuagint; why should the venerable, and to us, for its antiquity alone, more important Peshito, be allowed to remain untouched; as if incapable of furnishing as much light for the New Testament, as the Septuagint for the Old? It is true we find an answer to the question in the less attention given to the Syriac; but then, again, the real im-

* The Peculium of Masius, such was the title of his Lexicon, was published 1521.

portance of the language, and its versions in many points of view, seem to urge it as a reproach that we have had no translation before.

There is, however, another, and perhaps more serious reason that weighs much with scholars capable of appreciating and performing such a task. Men, even Christian men, have a natural prejudice against a new version of the Holy Scriptures; and the Minister, who is called to expound them, sometimes feels it an unwelcome duty to depart from the received vernacular text; though it be in cases important for the consistency of Truth and the Scriptures themselves.

What an outcry was raised in the Church, against the labors of Jerome, when he produced a new version to supersede the old and barbarous *Itala*. Even Augustine, not to mention Ruffinus, lifted his voice against it; and it was for a long time opposed by the majority, or only tolerated with the use of the old, even beyond the days of Gregory the Great. It was this Pope, who, by his example and influence, contributed most to its subsequent general use. It is this kind of prejudice, a prejudice too, not altogether unreasonable, that has deterred many from what might seem improved versions, or new versions of the Scriptures. Many are apt to regard improved versions, as improvements in religion—an improved Christianity, a Christianity better than that of Christ. The good old lady, who believed that Hume was not an Atheist, because he could repeat the Lord's Prayer, would also be as prompt to condemn all new versions of the Scriptures, as if such attempts would introduce a new religion. Such prejudices are not to be needlessly offended; and that, in this case, it is a prejudice against light and truth, who can fail to see?

We are happy, indeed, in the possession of a Version, for our public and common use, to which we believe no modern Version can be superior for general fidelity; and it is with no view to improve upon, or supplant this, that either of the learned translators before us has undertaken this work. Mr. Etheridge, indeed, has, in a short Preface, disclaimed any intention to disparage the authorized English text. And so, also, the great aim of Dr. Murdock, as avowed in his Preface, which most criticisms upon his Version have lost sight of, was, by the substitution, as far as practicable, of new phraseology, to impart freshness of meaning to the commonly received Version; which, with multitudes, has been so often and carelessly read, that its real import is almost unknown. In this respect, many have already welcomed this new translation with the warmest gratitude.

The two objections that might stand in the way of a translation from the Syriac Peshito, will disappear by a more attentive consideration of its nature and use. Although it is a version, and only a version, yet it has the double claim not only of the greatest antiquity; but it is a version into the very language in which the Gospel was first proclaimed, in which Jesus conversed, at home and abroad, with his disciples and the people. Hence, although we may not be sure, in every instance, that the very words of the Saviour and His Apostles, are returned to us in this Peshito, yet such, at least, is the strong probability; insomuch that we might regard it almost equal to an Aramaic original. Every language has certain peculiarities, or features, which are its *own*, its properties, (*ܐܝܡܢܐ*;) and it may be safely asserted that every language in which the Gospel is or has been proclaimed, will, without affecting the essentials of Faith or practice, still present a modification of the same, and yet a differing Christianity. Whenever we read our Greek Testament, or Hebrew Bible, especially without the artificial breaks of chapters or verses, our impressions, if not different from the versions, are, as a whole, clearer, stronger, and hence more correct. It gives us the precise *quantum sufficit*. A version may give us, as it sometimes does, a more or a less, simply because we have not the precise word, or phrase, to express the more or the less. Even in our own language, as in every other, we do not admit two words to be exactly synonymous. It is then no paradox to say that the Syriac, in carrying us back to the very words used by Jesus and His Apostles, may give us, as that version really does, some expressions in a modified form and sense, which involuntarily constrain us to think more deeply on the very nature of the things themselves. We might exemplify this, in such words as—Faith, Righteousness, Grace, and the words representing all the Christian virtues. When translated back again to us from the Syriac, by some precisely equivalent Saxon words, we have them in a different form, and conveying to us oftentimes clearer and more definite ideas. The Roman *virtus*, and the Greek *ἀρετή*, are but faintly expressed by our modern *virtue*. The latter has become modified by our language, by our religion, and by *time*. And thus in the ancient Syriac version, faithfully translated into our own tongue, we may see the original itself perhaps more precisely reflected than even in a cultivated language like the Greek.

And thus it comes to us, not so much a translation of that Greek, but as the same idea, the same thought, or fact, modi-

fied by its Oriental garb. Not a substitute for that original, penned in a language which might be then called the language of the world—(τῆς οἰκουμένης)—but an additional mirror combining its reflected power with the light already streaming from a cognate source to illumine the same sacred truth.

Nay, these versions from the Syriac, coming to us not as correctors, or masters, but helpers of the Faith, so far from awakening jealousy or suspicion, have a claim to a hearty welcome as co-workers in the same common and blessed cause. The translators, then, need offer no apologies for their work. This ancient Gospel from the *Morning land*, now dwelling among us in our evening tents, in an evening dress, speaks in tones and forms that seem to help our listening thoughts, to listen more to Him Whose words it gives, and "Who spake as never man spake."

The Peshito is the oldest of all the versions of the New Testament. Attempts, indeed, have not been wanting to controvert this, and to assign to this version a much later origin. We enter not into an argument sufficiently discussed by Dr. Murdock in his Appendix, to which we refer the reader. An attempt was made about the latter part of the last century, by John Baptista Branca of Milan, to invalidate the received opinion of the high antiquity of the Peshito, and a most elaborate performance it was to be, if we judge from one large tome, and another that was in progress and interrupted *nec dum finitus*, as also from the labored criticism on a single word.* The object of Branca, in this elaborate but unfinished work, was to lower the antiquity of the Peshito with the intent to raise the Vulgate and thus leave it in this respect without a rival. Dr. Wiseman, with more learning, discrimination and candor, has sufficiently refuted him in the Second Number of his *Horæ Syriacæ*, and seems content to award the Peshito a very great antiquity, with Rosenmueller and Scholz. These, he says, antiquissimam quidem pronunciant, ætatem vero definire non audent. We are constrained to regard it as nearly coeval with the first inspired document of our Faith. Greek was everywhere spoken; but in those days, and in Palestine especially, no heathen language could supplant the vernacular so closely allied to the Hebrew.

In this view the remark of the aged Malabar priest, quoted by Pierson in his *Life of Buchanan*, has some force for

* Dr. Wiseman says he devotes no less than twenty pages of critical, exegetical and philological remark to a single word! "Siccine," exclaims Wiseman, "dirimuntur quaestiones quas tractat!"

antiquity at least, if not for an original. "There must have been," said he, "a Syriac original." The Syriac Christians in the mountains of Malabar, regard their Peshito as that original; and presumption is so much in their favor, that it is either what they aver, or else a version almost coeval.

The value of a correct translation of the Peshito may be further seen in the peculiarly antique costume, which words, phrases, and the very thoughts there assume.

The Syriac may be pronounced a more primitive language than the Greek; and it is better calculated to express purely religious thoughts. Its verbs and phrases are made to give life to sentences which in a Western language appear tame and languid. It causes the abstract idea to stand out with boldness; and is enriched with abstract nouns of greater variety, than perhaps any of its Oriental sisters. We make this remark in part to explain why these Eastern languages are not found to have, or to use, precisely such verbs as our "*represent*," "*signify*," and "*denote*." In their place they are more apt to use the substantive verb "*is*." The reason is found in the strength and the force of the language itself.

This very strength and force make it, as we may say, alive with action. It pauses not to weaken thoughts by nice and precise discriminations, where the intellect might gain a little and the heart lose all; and rather heats the iron with its stroke than waits till it is hot. The Syriac may be pronounced too strong to be poor—its strength supplies its wealth, and its strength and its wealth were never more exemplified than in the declarations of Christ. These declarations are the noblest specimens both of the strength and riches of the language. "The words that I speak unto you they are spirit and they are life," said He once to His disciples, in a higher sense of His doctrine and its power. But yet in reference to His very style, no one ever used the language of Aram with such power and might, or wielded its living verbs with such effect, as to enrich it by its own strength, and constrain even Officers of the Law to say, "never man spake like this man." A new vocabulary sprang up with Christ and His Church; and new ideas, or ideas never broached before, became associated with terms as old as the nations, but never known to announce what was now the truth of God. Christ uttered, in that then living tongue, what had never before been heard; and from that hour the uttered Word was more than stereotyped for the great future. He left no written page; no line has come down to us penned by His sacred hand; and much as we might ask it, He saw not fit to send down to posterity a single

monument like this. Why, we need not ask. But sacred records, penned by His disciples, and indited by His spirit, bear harmonious testimony to Him, Who speaks to us in them.

Christ, in these, now speaks. The words He once uttered in sound and articulated form, have died away on the wind. His voice and tones of utterance we indeed hear not, but He left the sacred legacy of the Spirit with His chosen few, and that legacy has come down to us. Viewed as we justly may view it, in the two languages that seem to compete with each other for the priority, it may be pronounced a double legacy, in languages read in opposite ways, to the right and to the left, as if to point to the East and to the West. It seems like two originals for the two hemispheres, Syriac for the East and Greek for the West.

Translations are the oldest monuments of Syriac Literature that have reached us. And these, not the airy fictions of poetical genius, but the solid words of Sacred Truth, first the Peshito of the New Testament, and next the Peshito of the Old. Before the days of Ephraim of Edessa, we have no original works that have reached us, unless we except the translated account of Abgarus, and a fragment of Bardesanes,* given by Eusebius, so that Ephraim forms a new epoch in Syriac Literature.

So much the more remarkable to us are these Syriac monuments of the Church of God. We may say, *Christo duce, et auspice Christo*, Syriac Literature begins. The past may have been a blank, a vacuum, an empty void. Be it so—now arises a new creation in intellect and heart, and as Syria richly shared in the blessing, so she contributed to spread it. A translation of her oldest Gospels and Epistles, faithfully done, will aid us to ascend higher toward the Fountain of Life, to drink more freely of the Living Waters flowing thence. As such we hail these works as coadjutors in the cause of Christianity.

The two translations of the Syriac New Testament now before us, were the result of a movement almost simultaneous, originating in different motives, executed in different ways, and yet neither interfering with the province of the other. It is a happy coincidence where both, seemingly rivals in the same good work, really coöperate together.

The translation of Dr. Murdock was made in 1845 and 46 ;

* Mr. Etheridge mentions the work of Bardesanes on *Destiny* as extant. We know of nothing more from him than the fragment in Eusebius.

being completed in about ten months. Mr. Etheridge's version of the Gospels was issued about the same time. Mr. Etheridge has not extended his translation beyond the four gospels, in the present volume.* The translation of Dr. Murdock is entire, embracing not only the Peshito, but also those parts that are not given in the original copies of that version, i. e. the 2d Ep. of Peter, 2d and 3d of John, Ep. of Jude, and the Apocalypse. The two translations are made according to different standards, both purporting to be literal but widely different in the mode. Mr. Etheridge in following out his beautiful, produces a version somewhat analogous to an interlinear text in sense, and not only aims at transferring the very sounds of all proper names and titles, much after the manner of Tremellius in the Old Testament, but often for the sake of a more exact conformity with the original, inverts the English order of words. This inversion may often give us some idea of the Syriac idiom, and where it is not unintelligible, may tend to show the spirit of the original. Nor is a style of translating like this, either necessarily inelegant or uncouth; and it may, like many Oriental phrases, be distinguished for strength, and like some foreign accents, which though novel are not unpleasant, reconcile us to their oddity by an occasional suavity. Still we think the inversion is sometimes carried too far; and the translator would have done better to have written in plain English.

Neither can we approve altogether the plan of giving the proper names and titles in their full Syriac orthography,—for, after all, the full sound is not transferred; and it is necessary to resort to additional helps to reach the true enunciation. There are certain sounds, partly nasal, and partly guttural, familiar to the organs of the Oriental nations, which our language does not contain. Still we are far from denying that these foreign forms, even as mere approximations, have their uses;

* Mr. Etheridge published a second volume in 1849, with the following title:—*The Apostolical Acts and Epistles, from the Peshito, or Ancient Syriac; to which are added, the remaining Epistles and the Book of Revelation, after a Later Syrian Text; translated with Prolegomena and Indices, by J. W. Etheridge, M. A., Doctor in Philosophy of the University of Heidelberg, and Member of the Asiatic Society of Paris.* London: Longman, Brown, Green and Longmans, 1849. pp. x and 508. 12mo. The Prolegomena, Pt. i, p. 1—61, enumerates the various translations of the Scriptures made previously to the revival of learning in Europe; Part ii, p. 62—130, gives an Analysis of the contents of the several books of Scripture contained in this volume. Mr. Etheridge divides the books he translates, not into Chapters and Verses, but into Reading Lessons, as used in Syrian Churches; and subjoins to this volume, first, a Catalogue of these Lessons, and then a Table exhibiting the coincidence of the division into Lessons with that into Chapters and Verses.—*Editor.*

and though to our eye seemingly distorted, have resemblance enough to recognize person and place. In other cases, however, where we have a good word for the Syriac, we should prefer it. Thus for *Aloha*, *Amen*, *Spirit of Holiness*, *Zizania Zuzeen*, &c., we should prefer our well known words, which, to say the least, are as real and significant to us, as any of those to the Syrian.

From the remarks already made, if there be any fault in Mr. Etheridge's as a strictly literal version, it will be likely to err in that respect, and not unlike some good men who would do exactly right, in their anxiety for that, not unfrequently do wrong. Thus the word *Barnasho*, which our author translates literally, "Son of Man," (page 276,) is in this instance likely to mislead. It should undoubtedly be rendered *man*, in accordance with the Hebrew. So the preposition *men* is too uniformly rendered *from*, where it often signifies *by*. In page 283, the word *Mammon*, being the name of a God, is translated "riches," contrary to the translator's usage. Page 288, "This blasphemeth," is not sufficiently English. Our pronoun *this* cannot be used exactly as the Latin *Hic*, or the Greek *ὁὗτος*, or even the German *dieser*; we want a noun or its equivalent to which it refers.

So in p. 292 there is an instance of inversion: "your peace upon yourselves shall revert." Again: "If the master of the house they have called Beelzebub." P. 295: "It shall be more tolerable," (Dr. Murdock renders "comfortable;") we would prefer "more easy," the literal meaning. These examples may serve to show, at least, the exactness and precision which the author has aimed to keep up in it even to a fault.

Besides the very literal version, which Mr. Etheridge has thus given, there is also an interesting and highly useful historical sketch; forming one half of the work, and prefixed as a fit introduction to the translation. These prolegomena comprise also a list and notice of writers and distinguished men in the Syrian Churches; showing that this Eastern Sister of the Churches of God has not been either idle or barren in the productions of Literature and Religion. From the days of Bardesanes, A. D. 190, to those of the Patriarch Joseph II, there have been upwards of 250 more or less distinguished, who as patriarchs or metropolitans, bishops or presbyters, monks, physicians, poets, in short clergy and laity, have some works with their names; many of which it is true have become the prey of time, or the ravages of war; but much re-

mains to show how rich that language is in every department of ecclesiastical, as well as other Literature.

The library of the Vatican, through the labors of the indefatigable Assemani of the last century, now contains great treasures of the Syriac Church; whether controversial or practical; devotional, exegetical, historical or chronological. Translations from the Greeks, Pagan and Christian, have also added to its literary wealth. The most eminent of its writers, whose works are best known, are, doubtless Ephraem of Edessa; Marutha, Bishop of Tagrit; Narses of Edessa; Jacob of Sarug in Mesopotamia; Thomas of Charchel, Bishop of Germanica or Marhas. This Bishop, Thomas Charclensis, revised the Philoxenian version, which had been made by Polycarp, rural Bishop under Philoxenus, who was Monophysite Bishop of Mabug, A. D. 508. See the Appendix of Dr. Murdock's translation. In 651, flourished James or Jacob of Edessa. In 700, at Antioch, the Patriarch John Maro was distinguished as a writer, but not to be confounded with the earlier John Maro, founder of the Maronites on the Orontes, in the sixth century. The most eminent of the Syriac writers was unquestionably Barhebraeus, surnamed Abulpharajius, Maphrian or Jacobite primate of the East in the thirteenth century. But we refer the reader to Mr. Etheridge's catalogue, and particularly to the *Bibliotheca Orientalis* of Asseman.

Mr. Etheridge's work, upon the whole, may be regarded as a useful introduction to that of Dr. Murdock; and we know not that even if the two translators had acted in conjunction, whether they could have combined their labors more opportunely, at least for a common cause. They respectively fill up a gap that would otherwise remain. The review of the Syriac Churches, which Mr. Etheridge has prefixed to his version, gives a deeper interest to the labors of both; and the more critical appendix of Dr. Murdock reduces the general history of the Syriac text to a condensed compass for the biblical student.

Dr. Murdock contemplates, as does Mr. Etheridge, a literal version, but with a different standard before him. He also proposes to keep in view the settled idiom of our language. In his translation, as we have already said, he studiously avoids the language of our common English version, for the purpose of fastening attention upon the *thing* itself. Like many of the best writers of our day, he shows his partiality for words of the old Anglo-Saxon stock. Whether he has not sometimes gone too far in deviating from the common version, may be fairly questioned. Thus he uses the word *Le-*

gate, for *Apostle*, announcement for *preaching*, nativity for *generation*, resuscitate for *revive* or *save*, which seem objectionable from their novelty.

There is perhaps a double prejudice against the substitution of *Legate* for *Apostle*. One is derived from ancient, the other from modern Rome. *Legatus* was a military *locum tenens* among the Romans. *Legatus* is also a politico-ecclesiastical *locum tenens* of the Pope. The word has indeed a general sense, that may, in a certain view, apply well to the Apostles, and we have no objections to that application; but the word neither in its etymology nor its official import, so well expresses what is meant by ἀπόστολος, as the word we have derived from it. And yet the Syriac also expresses the exact meaning,—one sent, or sent on a mission. There were also officers among the Jews, sent forth at stated periods known by this name, whose business was, very different from the Apostles, to collect the tithes for the support of religion, and from whom therefore the Apostles were careful to distinguish themselves as the Apostles of Christ, and not of men. Were it not for this distinction, which the Apostles themselves are so careful to note, we might have a prejudice against the use of this word as well as the other; but as the Apostles of Christ are careful to magnify their office by the very emphatic use they make of the official name, we seem called to retain it in its most original form; just as all our modern versions have done. The word *Apostle* is almost literally retained in all the modern translations from North to South in Europe,* and why should we be singular in adopting another term?

After all, however, we must not be understood to imply censure for Dr. Murdock's preference in this instance. He has only done what the Syriac and Arabic have done, translated the word *Apostle*. The former reads *Shelicho*; the latter *rasul*; each properly rendered *legate* or *deputy*, apart from the New Testament. Schindler, Castell, Michaelis give this as one of the meanings, and Cocceius in *Lex.* gives *legatus missus* for the corresponding Hebrew. See in voce לָאֵלֶּיךָ and שְׁלֵחַ.

We hasten to terminate this long note, lest we should deserve a rebuke like that which Wiseman applies to Branca, quoted above. Siccine dirimuntur quaestiones? Though we may differ from Dr. Murdock on some critical minutiae, and here and there on points of more or less importance, yet

* We mean of course here, in such a form as the respective languages have settled, as *apotre*, *apostal*, *apostel*, *apostle*, &c.

we cannot help giving our humble testimony to the general excellence of the version, and admiring the persevering industry with which the venerable author has completed it. To elucidate the preceding criticisms, and to exhibit the character of the two translations of the Peshito New Testament, we give the following specimens of both, taken from Matthew iii, 1-12 :

Etheridge's Translation.

VI. FEAST OF THE EPIPHANY.

Now in those days came Juchanon the Baptiser preaching in the desert of Jehud, and saying, Repent ! the kingdom of heaven hath drawn nigh. For this is he of whom it was spoken by Eshaia the prophet : The voice which crieth in the desert, Prepare ye the way of the Lord, make his paths plain. But this Juchanon, his clothing was of the hair of camels, with a loins-belt of leather upon his loins ; and his food was locusts and wilderness-honey.

Then went forth to him Urishlem and all Jehud, and the whole country about Jurdan ; and were baptized of him in Jurdan, the river, while they were confessing their sins.

But when he saw many of the Pharisees and Zodukoyee coming to be baptized, he said to them, Generation of vipers, who hath showed you to escape from the wrath that cometh ? Work, therefore fruits which are suitable to repentance. Neither ruminate and say within yourselves, that Abraham is father to us ; for I say to you that Aloha is able from these stones to raise up sons unto Abraham. But, behold, the axe lyeth at the root of the trees ; every tree, therefore, which maketh not good fruit is cut down and falleth into the fire. I, indeed, baptize you with water unto repentance ; but He who cometh after me is mightier than I ; he, whose sandals I am not worthy to bear, he baptizeth you with the Spirit of Holiness and with fire. He (it is) whose fan is in his hand, and, purifying his floors, the wheat he gathereth into his garner, but the chaff he burneth with the fire that is not quenched.

Dr. Murdock's Translation.

CHAP. III.

And in those days came John the Baptizer. And he proclaimed in the desert of Judea, (2) and said : Repent, the kingdom of heaven hath approached. (3) For this is he of whom it was said, by Isaiah the prophet : The voice of one crying in the wilderness, Prepare ye the way of the Lord, make smooth his paths. (4) And as to this John, his rayment was of camel's hair, and a girdle of skin was upon his loins ; and his food was locusts and wild honey. (5) Then went out to him Jerusalem, and all Judea, and all the country about the Jordan. (6) And they were baptized by him in the river Jordan, while they confessed their sins. (7) But when he saw many of the Pharisees and of the Saducees, who came to be baptized, he said to them : Generation of vipers, who hath taught you to flee from the wrath that cometh ? (8) Bring forth the fruits therefore, that accord with repentance. (9) And do not think, and say within yourselves, that Abraham is our father ; for I say to you, that God is able of these stones to raise up children to Abraham. (10) And lo, the ax is put to the root of trees. Every tree, therefore, which beareth not good fruit, is felled, and falleth into the fire. (11) I indeed baptize you with water unto repentance ; but he that cometh after me is more powerful than I ; whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and with fire. (12) His winnowing shovel is in his hand ; and he will make clean his threshing floor. The wheat he will gather into his storehouse ; and the chaff he will burn with fire not extinguished.

ART. IV.—LETTER ON THE CONFIRMATION OF CONVERTS
FROM ROME.*

My Dear ———,

You ask for a statement of the grounds on which persons coming into the Church from the Romish Communion, have been confirmed in — ?

1st. The question is somewhat complex. It involves a consideration of the nature of the rite of Confirmation ; of the mode and ends of its administration in the Protestant Episcopal Church ; of the relations of that Church to the Romish Communion in this country ; of the Roman doctrine and practice concerning Confirmation ; and of the position of the Romish Communion in relation to the Church Catholic.

2d. For if the mode and ends of administration of the rite of Confirmation in the Romish Communion and in the Protestant Episcopal Church were the same, primitive usage would require its repetition on converts from that Communion: (1) if that Communion in this country be in a state of schism from a true and lawful branch of the Church Catholic here existing ; and (2) still more, if it be a Communion defiled by false doctrine, corrupt and idolatrous worship, and schismatical secession from the Communion of the Catholic Church, as established by the Six great General Councils.

3d. But neither the *mode* nor the *ends* of the administration of Confirmation in the Romish Communion are the same with those of the Protestant Episcopal Church. If, then, there were no charge of schism, of any form or grade, against the Romish Communion, it would be questionable, (1) how far its departure in the mode of administration of Confirmation from that used by the Church, on sure warrant of Scripture and primitive usage, might vitiate the rite and require its repetition ; and (2) how far the different *ends* had in view in the administration of Confirmation by the Church might require a repetition, even were the Romish administration

* We invite special attention to the following Letter. It levels a fatal blow, not merely at the Romish Sacrament of Confirmation, but, for aught we see, at the very existence of the Romish Church itself, since the Council of Trent. It will repay the most careful study by all who would understand our true position towards Rome—a question which is becoming more and more, one of great practical moment.—*Editor.*

not vitiated by its defective mode : and in order to the settlement of this last point, we must meet the question whether Confirmation rightly administered as regards the *mode*, may be lawfully repeated to supply defect in the *ends* of its first administration ?

4th. The importance of this last inquiry is for our own satisfaction only : for the Romanists (if their position allowed them any right to make objection) could make no objection to the superaddition of the *mode* of administration used by the Church, in order to the *ends* intended by the Church, to their own different *mode* and *ends*. If their administration were valid and sufficient, ours would not, even in show, invalidate it ; nor yet in declared design.

5th. But if the Romish administration were Confirmation, and by the Church recognized as such, is the ordinance one that might be lawfully repeated ? Of course not, if the Romish doctrine, that (in their phrase) it impresses a character were true. But, for that doctrine, their pretended proofs are of the weakest kind conceivable. On the contrary, their own doctors, (as for instance, Thomas Aquinas, III, qu. 72, art. 7, ad 3um ; and art. 5, ad 1um,) acknowledge that the 'common grace' of this ordinance is no other than that of Baptism, and its 'special grace' that 'spiritualis provectionis' only—mere spiritual growth. But growth is progressive ; and progression is at variance with the very notion of "character," which, if anything can, must be, in the vulgar expression, "a fixed fact."

6th. What is Confirmation ? An outward and visible sign ("by this sign") of an inward and spiritual grace, ("the favor and gracious goodness toward them" of the "Almighty everliving God,") certified ("we have now laid our hands, to certify them") thereby. The "sign" is one that in its nature, and in its notion, admits of repetition. The "grace" equally so. A second laying on of hands to certify favor and gracious goodness toward the recipient would no more imply nullity in the first, than the first would in the previous baptismal blessing : which, surely, puts the subject into the favor of the Blessed Trinity, and certifies him of the gracious goodness of God reconciled in Christ. The early Church used "laying on of hands" *before* Confirmation, in the admission of catechumens, and in the 'catechism' of competents, and in Baptism itself ; and *after* Confirmation, in the reconciliation of Penitents, and anointing of the sick, and separation of widows and Virgins. Why, then, may it not be used after Romish Confirmation, if that were Confirmation, to supply

ends not had in view in that administration? The "growth in grace" of which it is the sign and seal, is that for which it was administered in all those ancient practices; and of which in various degrees, all who are "in grace" at all, in "grace" of any kind—even the first drawings to look for life and light in Christ—were, by those very practices, acknowledged to be capable.

7th. But the ends of the administration of Confirmation, in the Protestant Episcopal Church, comprise such as are not in view in the Romish rite.

I take the statement of them made by the English Reformers themselves, as it stands in the Preface to the Office of Confirmation in the Elizabethan Prayer Book, (p. 210, Parker Society ed.) 1st. As the complement of infant Baptism, in it "children" baptized as such, but now "come to years of discretion," having learned the promises and engagements made for them in Baptism "with their own mouth and consent, openly before the Church ratify and confirm the same, and also promise" their endeavor to perform them. 2d. "Confirmation is ministered to them that be baptized, that by imposition of hands and prayer they may receive strength and defense against all temptations to sin, and the assaults of the world and the devil." 3d. It is "ministered to them that be of perfect age, that they being instructed in Christ's religion, may openly profess their own faith, and promise to be obedient unto the will of God."

The second of these ends, alone, is in view in the Romish administration; and that as it is ordinarily practised, (the subjects being children from seven to ten years of age,) not "meetly;" for reasons stated in the preface as above quoted, which require a more advanced period of youth, when "partly by the frailty of their own flesh, partly by the assaults of the world and the devil," the young Christians begin for the first time to know the real nature of the Christian warfare for which they are to be armed.

The first end—the solemn sponson and assumption of the baptismal vow—and the third—the open profession of faith and obedience, are not at all in view in the Romish ordinance. They are neither expressed nor implied in any part of the office or its rubrics, as they stand in the "Pontificale."

8th. That the Church has authority to combine such additional ends with the one (to which they are neither foreign nor incongruous) more properly and strictly belonging to the rite, will not be questioned by one having right notions on the subject, and holding the doctrines of the Thirty-Fourth

and Twentieth Articles. That having so combined them, she has the right to insist on their observance, is a consequence of her authority. She has, therefore, a right to require of one already "consigned" in the Romish mode, (even if that mode be valid and sufficient Confirmation,) that he become also a pledged and professed Christian, by making the public sponson and profession thereto provided—with the laying on of hands and blessing—such laying on of hands and the reception of its accompanying grace, neither expressing nor implying renunciation of grace previously received, (if any,) or of the ordinance, (if real,) by which it had been conveyed.

9th. But the Church practices Confirmation as a Scriptural and Apostolic rite, and looks for advantage from it, only in so far forth *as it is* Scriptural and Apostolic. The *form* of the Scriptural rite is "laying on of hands"—*ἐπιθεσις χειρῶν*—*impositio manuum*—(Heb. vi, 2; Acts viii, 17, xix, 6;) its *end* the "confirming the souls,"—"strengthening the souls,"—"giving the earnest of the Spirit in the hearts" of adult believers.

10th. The rite which Romish Doctors maintain, and the Romish Communion receives, as Confirmation, has neither the *form*, nor the *end*, of that of Scripture.

11th. It has not the *end*; for although its end is the impartation of the Spirit for strengthening the soul in grace, it may be administered rightfully and with full efficiency, according to such authorities as Suarez, Layman, Diana, Coton, Juenin, Silvester, Maurus, Roncaglia, and Card. Gotti, to infants under seven years of age, idiots, demented and unconscious subjects; requiring neither consciousness nor intention. (Ferrari Biblioth. Canon. sub voce Confirm. Art. ii, n. 60 and 39.)

12th. It has not the *form*; for there is no "laying on of hands,"—*ἐπιθεσις χειρῶν*,—*impositio manuum*,—in the Romish rite. Bingham says most truly, (Orig. Eccles. xii, iii, 6,) "which ceremony (of imposition of hands) is *now wholly laid aside and disused* in the Romish Church, though *they pretend* to make another Sacrament of Confirmation." It was not always so. In a "Vetus Ordo Romanus" (the tenth among those published by Dom. Mabillon) of the ninth and tenth century, it is preserved: "Ipse Pontifex *imposita manu super capita singulorum*, dicat orationem super eos cum invocatione septiformis gratiæ Spiritus Sancti;" and so Alcuin describes it (de Off. Eccles. cap. de Sabb. Sanct.) "dat Pontifex super eos orationem, *imposita scilicet manu super capita eorum*;" and in the true reading (see Bened. edd. not. 331) of the Sacramentary of Gregory; "Elevata et *imposita manu*

super capita omnium dicit." But with that apparent judicial blindness which has shown itself in so many of the doings of mediæval and modern Rome, the rite is now shorn of its Scriptural and Apostolic character in the "Pontificale." There, there is not even the pretence (relied upon by some modern apologists of the Romish form) of the bishop's *spreading his hands out over* the candidates in the repetition of the prayer, "Omnipotens sempiterne deus;" for the rubric says expressly, "Tunc extensis *versus* confirmandos manibus, dicit;" then stretching his hands out *towards* the persons to be confirmed, he says, &c. At the chrismation, "producit pollice signum crucis in frontem"—"*with the thumb* he draws the sign of the cross *upon the forehead,*" &c. And then "*leviter eum in maxilla cædit, dicens,*" &c.—"he lightly strikes him on the cheek, saying," &c. No otherwise is the hand of the bishop concerned in the administration of Confirmation according to the Roman ritual. Of the pretension of that rite to be the "laying on of hands," of which the Sacred Writers and the Fathers speak, the language of the Jesuit Sirmond concerning that claim for its main feature—the chrismation—is sufficiently apt: "*Nihil ridiculum magis.*"

13th. No doubt the Romish rite has very early sanction (incontestably, however, not earlier than the close of the second century) for its practice as a part of Confirmation; but as a part only, and not as a main part. It has no Scriptural authority: the texts, which speak of "unction," (2 Cor. i, 21, 22; 1st Jo. ii, 20, 27,) referring to the mystical anointing with the Holy Spirit, of which the outward rite was afterwards adopted as the sign. The transition between the two is well illustrated by a passage of Theophilus of Antioch, (p. 33, ed. Fell; c. xvii, p. 51, ed. Wolf,) which even as careful a writer as Wheatley has misinterpreted of Confirmation; while a thorough study of the passage will satisfy any one conversant in the writings of the age, that that ordinance was not at all in the writer's mind. Reasoning as he did of our participation in the unction of Christ, nothing was more easy than to exemplify the view in outward act, and the fit occasion would be the administration complementary to the Sacrament of Baptism. Once introduced, the practice connected itself with the texts of Scripture, and so acquired a significance and importance, as symbolical of the inward grace of Confirmation, that insured its continuance, and fully account for the prominence which both in the East, and in modern Roman usage, has been assigned it.

14. Even as a *part* of Confirmation, the earliest mention

of the "unction" is as an adjunct of Baptism, rather than of the "laying on of hands," as distinct from Baptism; and with the latter, not the former, the impartation of the Spirit is most explicitly conjoined. "Exinde, egressi de lavacro, perungimur benedicta unctione," says Tertullian, (de Bapt. c. 7,) and after explaining the symbolical meaning of the rite, (like Theophilus, with reference to its betokening our "royal priesthood" conveyed in Baptism,) he goes on, (c. 8,) "Dehinc manus imponitur, per benedictionem advocans et invitans Spiritum sanctum," &c. "After that, the hand is laid on in the way of blessing, calling down and inviting the Holy Spirit." This he compares with man's use of an instrument to bring forth melody out of the combination of air and water, and reasons, "shall not God be allowed by means of holy hands, to modulate on His own instrument the lofty strains of the Spirit?" Can anything be more unlike the Roman rite of Confirmation, than the means to which this first witness from ecclesiastical antiquity ascribes the communication of the Spirit supplementary to Baptism? It only needs a Roman commentator (Dom. Corbinian Thomas, *in loc.*) to bring the evidence fully out. On the above passage he remarks, among other observations: 1st. "Nequaquam hic loquitur," &c. "He is not here speaking of the Unction of Confirmation at all; but of the rite which even to this day is used in (Romish) Baptism, subsequent to the administration of the water." 2d. "Unctio illa solum," &c. "This unction belongs only to the rite subsequent to the administration of the water in this sacrament, (Baptism,) merely exhibiting, as in a symbol of an accomplished fact, that liberation which is effected by the virtue of the spiritual anointing of the Baptismal grace, not in itself conferring any augment of new grace." 3d. "Totus hic locus favere," &c. "All this passage seems to favor the opinion of those who hold that the laying on of hands (not the anointing with the chrism also) is the matter [alluding to the scholastic distinction of matter and form] of Confirmation." 4th. "Sic exponi possit," &c. "This may be thus expounded: as the Holy Spirit came, after a certain sort, upon the sons of Joseph when blessed *by the laying on of hands*; so also does the grace of Confirmation come upon the baptized, when the bishop lays hands upon them." This is clear enough as to the *kind* of "laying on of hands" designed; as to the operative "sign" in the ordinance of Confirmation; as to the distinctness of that sign from the only unction of which Tertullian speaks; as to the nature of unction, as then known and used, a mere subsidiary rite in Baptism; and, to crown all, as to the absence from the Romish rite of that which (on their view of

its nature, as a sacrament) is essential to its sacramental character, the very "matter" of the sacrament itself: while in our view of it as a Scriptural and apostolic ordinance, perpetuated in the practice of the Church, we find entire in the second century that of which Rome retains no trace; and *all* that constitutes the ordinance, the outward "sign" joined to the spiritual benefit.

15. Evidence, to the same effect, might be accumulated to a great amount, from writers and Councils of the Third and following centuries: but what has been adduced is enough to establish the fact that the rite administered in the Romish Communion under the name of Confirmation, having in it no "laying on of hands," is not the Scriptural and apostolic ordinance used in the Primitive Church, and after it by us.

16. Were the purpose controversy with Rome, it would be easy to follow up such proof, by pressing that Communion with the difficulties by which its Doctors are embarrassed and divided, in endeavoring to find out wherein their pretended sacrament of Confirmation does consist. Some say, in the unction. Others, in a pretended or imagined "laying on of hands:" but when they come to specify what that is, they laugh at each other, as Sirmond does at Peter Aurelius, for making it the tinction with the Chrism; and Simmonet at him for finding it in the prayer with 'extended hands;' when the Pontifical itself says, *after* that prayer, "confirmandis dispositis per ordinem, Pontifex stans cum mitra illos confirmat." Some would fain make the 'slap' ("alapa") the 'laying on of hands;' but the substitution of hands of violence for hands of blessing is too strange: and beside, others say, "impingatur alapa ad recordationem"—"the slap is inflicted (just as they used to whip boys over a new set landmark) for the recollection of the thing." Others, who cannot bring themselves to lay aside the 'laying on of hands,' as foregone and obsolete, (the extreme ground taken by a few,) and yet not knowing where to find it, content themselves with holding that the "matter" of their 'sacrament' consists in the conjunction of the two, unction and laying on of hands; some, maintaining that the unction is a "conditio sine qua non;" some, that it is a "pars integrans;" some, that it is adjunct to laying on of hands "as an essential to an accident;" and some, that *both together* make up an "adequate and essential matter."

17. The Roman rite, then, which, at the cost of so much doubt and difficulty, that Communion has received in lieu of the Scriptural and Apostolic institution, ought not to be admitted by us as what it is not, and cannot be proved to be. At most, it can only be allowed to be the 'unction' which of old

was administered as a subsidiary baptismal rite ; but of which Tertullian, Firmilian, Cyprian, and a host of later witnesses to its practice, never dreamed that it could supersede the laying on of hands for the 'investiture' with the Holy Spirit.

18. A further step in our inquiry, and a long one, yet remains. If the Romish rite *were* the ordinance of Confirmation ; if it *were* administered in a true and sufficient *form* ; if it *were* administered for the *ends* which the Church has assigned for her administration of the rite, and did suffice to those ends ; has the Romish Communion the power to administer such Confirmation as would preclude the need of the reception of the ordinance, on being restored to the bosom of the Church ? On this point I must be short. I will therefore content myself with a single quotation from "the learned" Bingham, and a few brief supplementary suggestions.

19. "It is owned," says Bingham, (Orig. Eccl. xii, i. 5.) "that the Church gave Imposition of Hands to all Hereticks upon their return to the Church : and this, as I have showed at large in another Discourse, was to supply the deficiencies of that outward form of Baptism, which could not grant them the graces of the Spirit whilst they remained in Heresy or Schism. And there I also observed, that some Hereticks retained the Unction and Imposition of Hands as well as Baptism, and administered it to infants together with Baptism ; which was the practice of the Donatists, and it may be of several others ; but yet the Church, though she neither repeated the outward form of Baptism, nor always the Unction of Chrism ; especially in the Western Parts, where St. Austin, Optatus, Alcimius and Avitus lived ; yet she *always gave a new Imposition of Hands with Prayer, to implore the descent of the Holy Ghost upon them.*"

20. Confirmation, then, by the practice of the early Church, must be administered in the Church to persons coming in from a Communion in such Schism as that of the Donatists, or from a Communion of Heretics.

21. Now, the Romish Communion, were its doctrinal teaching pure, and its worship irreproachable as those of the Nicene Fathers, is, in this country, contaminated with *three-fold Schism*. (1.) It is simply Schismatic in itself—a schismatic communion set up here by schismatics who brought their schism across the ocean, exemplifying in Church matters the old saw, "Coelum, non animus, mutant, qui trans mare currunt." A transatlantic navigation did not purge their schism. It has not been repented. They never have been reconciled. Nay, when the Church, out of which they had broken, came in contact with them here, to its altars they opposed their

own, and thus, in its most formal shape, renewed their schism. (2.) It is in communion with schismatics, and so contaminated by their schism. In this way, Rome itself, and every Church in its obedience, has drunk in infection from the schism which that usurping See nursed in the British Churches; and from the English and Irish Romanists, every Church in Christendom now in communion with that of Rome, has, on the old established principle of Catholic Communion in the Church of Christ, derived in a secondary degree, the guilt and disability of schism. (3.) Its reception of the Pseudo-œcumenical Council of Trent and its Decrees, has involved the Romish Communion, everywhere, in the highest degree of formal Schism; of which that Council became guilty, by presuming to pretend to the establishment of new terms of Catholic Communion, in express and formal contrariety to the Decrees of the Third and Fourth General Councils, and to impose under anathema, its pernicious innovations in doctrine, discipline and worship. Every sin of which the Donatists were guilty, of presumption, bigotry, contumely, disorder, brute violence and reckless cruelty, is chargeable against the great Schism, of which, in the Sixteenth Century, Rome made itself the head; and in an especial degree against that minor schism in England and Ireland, with which the Romish Communion in this country is so closely inosculated as to be scarcely in any respect distinguishable.

On the grounds, then, which justified the Church in the third and following centuries, in disallowing the Novatian and Donatist administrations of Confirmation, and in requiring penitents from those Schisms to submit to imposition of hands for the communication of the Spirit on their return, the Church in this country would be justified in making the same requisition of returning Romanists; and bound to make it, if the Romish Communion were vitiated by no worse fault than its stubborn, bitter, reckless *threefold Schism*.

22. But it is defiled by heresy, in doctrine and in worship, of the rankest kind. Twelve heretical opinions it has dared to embody in a spurious Creed, and impose, upon such as are unhappy enough to fall into its snares, as terms of communion. One, worse than all, sapping the very foundation of the Christian Faith, in the doctrine of the Incarnation, it has all but formally declared, and all but universally received. These fearful heresies are none the less so, because not yet formally condemned by a competent tribunal of the Universal Church. The lack of that formal condemnation saves the Churches in which they have taken root from formal, complete excision from the Christian Body. But the heresies by which those

Churches are defiled are condemned already by the Word of GOD and Catholic Tradition; and *virtually*, the Communion in which they are maintained, is a heretical Communion. Its heresy of the Miraculous Conception, once admitted, destroys the whole scheme of the Atonement and Redemption, the whole Economy of the Reconciliation of GOD and man in the Person of the Incarnate SON. Its heresy of Transubstantiation, saps the evidence of Revelation, and delivers the receiver over to boundless scepticism marked in the visor of unquestioning, undistinguishing, unapprehensive belief. Its dreadful idolatries, tax the ingenuity of the charitable to discover grounds of hope that they have not brought upon the Churches that permit, nay encourage, nay, even teach their practice, the awful doom of utter APOSTACY.

23. Against such heresies, so maintained, every Church of GOD throughout the world, is bound to maintain an unblenching, perpetual Protest; and were the pure Catholic Communion reduced to a single congregation, and all the rest of the world gone after the lies, and idols, of which Rome is now the devotee, that single congregation would be none the less bound to keep its purity intact, and hold entire, and fast, the "Form of sound words," and the "Faith once delivered to the saints."

24. The Church, then, can know returning Romanists only as repentant heretics; and as such must receive them to her bosom in the good old way, which the Fathers used and taught. She must regard them as in need of her formal blessing, and liable to be required, as the condition, to make open profession of their Faith and Obedience. These *ends* are answered in Confirmation; and they are then answered in the mode which primitive usage and express enactment sanction.

25. We confirm converted Romanists, then, in ———; (1.) because they are repentant *heretics*; (2.) because they are returning *schismatics*; (3.) because they have *never received true Confirmation*; (4.) because if they had received it, the *ends* for which we administer it *were not then fulfilled*, and the Church has authority so to provide for the fulfilment of those ends; and (5.) because to what they received in the Romish Communion, the administration of the ordinance, as used in the Protestant Episcopal Church, would be a supplement, neither incongruous nor improper.

Either of these reasons, alone, is a sufficient warrant for our practice. They all combine in its support.

Yours, in the bonds of Christian

Faith and Fellowship,

ART. V.—TYPE OF CHURCH LIFE.

1. *Teales' Lives of English Laymen.*
2. *Pictures of Christian Life.*
3. *Lives of Englishmen.*
4. *Life of Ken, by a Layman.*
5. *English Churchwomen of the Seventeenth Century.*
6. *Walton's Lives.*

It was, we believe, one of Dr. South's caustic remarks, that the Church of England had apparently shared the fate of her Blessed Lord and been crucified between two thieves. Amid all the hardihood of this saying—and its irreverence verges very nearly on profanity—there is still an element of truth, as indeed there generally is in sayings of this kind, which gives it all its force. We are well aware that any allusion to this truth awakens a feeling of dislike and repulsion, in very many minds; and that by these it is generally passed by, with a sneer at the old story of the *Via Media*. Still we are persuaded, and our persuasion is continually growing stronger, that this feeling is the result of a simple misapprehension of the process by which the position known as the *Via Media* of the Church of England—a term, by the way, which we regard as by no means felicitously chosen—has been reached. This misapprehension consists in supposing that the attempt was made to arrive at a *Via Media, as such*: that is, that men set themselves deliberately down to plan a compromise, and strike an even balance; in a word, to construct a sort of a Mussulman's bridge to Paradise, between the two systems of Popery and Puritanism. And this course is very justly regarded with a feeling of contempt, as the evidence of a spirit, alike timid and time-serving.

A simple recurrence to historical facts, is enough to show that such a course was, to our Reformers, an impossible one. When the great principles on which the English Reformation rests, were set forth and adopted, the Roman Church was not fully and finally committed to that hideous congeries of falsehoods, to which she pledged herself in the Council of Trent;

nor was Puritanism yet developed, as a system, and existing in a tangible shape. There was, then, no possibility that our Reformers could set themselves to any such process of balancing, compromise, measurement, and adjustment—a process so utterly negative and paltry, as that which many people seem to fancy the unfortunate phrase *Via Media*, attributes to them. What did they do then? Let Cranmer, or Ridley, or Jewel answer, and they will tell us that they settled themselves on this ground; Holy Scripture interpreted by *right* reason, and the testimony of the Primitive Church. It was positive action, not negative; it was a distinct principle, not an uncertain compromise; a tangible reality, not a shadowy fancy. Popery was not then a *definite* system; Puritanism had not assumed the shape of a system at all: and where there was thus nothing to balance between, the act of balancing was an impossibility.

Still, the Roman Church had already erred in regard to this great principle, in the way of excess; and this error was completed and perpetuated, when in the Council of Trent, Popery finally became a system. And, moreover, it was found, that when in process of time, Puritanism developed itself into a system, it, on the other hand, erred in regard to this principle in the way of defect. In point of fact then, while the Church of England assumed as a positive act, the position noticed above, the after current of events, and the force of circumstances, made that position one which might, perhaps, be called a *Via Media* between Popery and Puritanism. Yet, as it was not assumed because it was a *Via Media*, so has it never been maintained as such. It was assumed as a positive ground of truth; as such has it also been maintained, and as such should it ever be maintained. One who really well understands these important truths, will never be surprised or alarmed if as the Church goes on her way, under the guidance of this great principle, he may now see Rome apparently nearer on the one hand, or Puritanism on the other. For he knows that it is not the Church which has approached towards them, but that the one or the other of these systems, as the case may be, has deviated less from the truth than elsewhere. Nor will he seek to change the Church's course, either to the right hand or the left, when such apparent proximities occur; for he knows that her position is one, which embraces all the truths that either of the other systems has, while both, in their errors have departed from it, and left it untouched and safe.

Now, this correct view of the position of the English Church may be recognized in reference to doctrine; while it may

still seem strange, that something of the same kind holds in reference to the Christian Life. And yet such is indubitably the fact. One great cry of Puritanism, in the very beginning, was, the want of what it termed piety in the English Church. The cry and the impression have continued still; so that at this day, the honest explanation to many minds, of conversions as we may call them, to the Anglican Church, is the want of piety. And then, on the other hand, one reason continually alleged for leaving the Anglican Communion for that of Rome, is the higher standard of personal holiness, which the latter is supposed to present; the want of specific Christian character, under which the former is supposed to labor. At first sight, all this may appear considerably startling. That opposite parties should thus join in one opinion, that this opinion should be perpetuated, that it should influence numerous minds, all this would satisfy many persons that it must be correct. And it must be confessed, that were both these parties perfectly disinterested witnesses, and were their testimony given to a *fact* and not to an *opinion*, it would come with very great weight, and could not, perhaps, be gainsayed. But it is to be observed in the first place, that the witnesses are not disinterested. Each has an object in view, which would be furthered by a general belief in its charges. And, moreover, the testimony relates not to a mere matter of fact, but it involves also an opinion. Now, every one who has been accustomed to weigh evidence, knows the difference between these two things: knows that one who is a very competent and reliable witness, when the subject matter of his testimony is a mere fact, cognizable by his senses and requiring only their action for its comprehension, may be, and often is, a very incompetent and unreliable one, when the subject matter of his testimony is something which involves mental action, the exercise of reasoning and judgment, and takes its coloring from principles or prejudices of his own. But this is precisely the character of the testimony under consideration. It eminently involves mental action, eminently depends upon views, ideas, principles, which must of necessity modify it. It is concerned not with a simple fact, but with a habit of life, and hence opinion enters largely into it; rather, we may say, it is the expression of an opinion. Here, then, over and above the interested character of the witnesses, is a most cogent reason why, before their testimony can be received, it must be settled, whether or not they entertain views of piety or holiness, or whatever they may choose to call the Christian Life, which invalidate their

testimony, and destroy its force. And this is the first point to which we propose to address ourselves.

Now, that which is the predominating characteristic in the Puritan idea of the Christian Life, is an exaggerated and unnatural formalism. It could hardly be otherwise. Puritanism never apprehended, and therefore could not apply the great truth, that the Gospel is the completion of Natural Religion. And because it never apprehended this truth, it could never understand, either the Gospel, or the Gospel Life. It could not understand the Gospel; because it could never comprehend why so much of the Gospel should be occupied with a re-statement, and reënactment of the great principles of Natural Religion. This was the reason why it always undervalued, and to this day does undervalue, the Sermon on the Mount, and the Lord's Prayer. To preach on moral duties, was to feed the Lord's flock with cold porridge, or, as Milton termed it, "sabbatical snow-broth." To restate or reënact the laws of Natural Religion, was to dwell amid carnal and beggarly elements. The Puritans utterly ignored those "earthly things," which if our Lord's words to Nicodemus are true, must be first believed, as preparatory to the reception of "heavenly things." Hence they kept one half of the Gospel out of view. And hence, too, they created the necessity, which it may be for a period after the Restoration in 1660, carried the Divines of the Church too far the other way; the necessity, namely, of insisting on those great principles of Natural Morality, which Puritanism had never enforced; preparing men thereby—however unintentionally—to believe that all religion was a sham, an hypocrisy and a cant.

These imperfect and erroneous views of the Gospel, resulted in imperfect and erroneous views of a similar character, in relation to the Gospel Life. The bond that connected Natural Religion and Revelation, had been rudely sundered; and instead of being considered as harmonious parts of one great whole, the pyramid with its base on earth, and its top piercing the serene of heaven, they were regarded by the Puritans as alike disconnected and contradictory. The natural character, human individuality, fared no better in their hands. They deigned no more cognizance of it, than they did of Natural Religion. To them, the new man, had nothing whatever to do with it. The work of the Spirit on the individual was not a renewal, but first a destruction and then a re-creation. They saw no analogy between its work on the soul of man, and its operation on the material universe, where chaos was infused with life and order, and from its elements the re-

newed creation sprang into being. They held that original character, human individuality, was removed, done away, destroyed; and that then into the place thus swept and garnished, there came from outside and above, a character which was totally another; and this was their view of piety or the Christian Life. Nor have they ever been able to get out of this false notion, without running—as we may see, without traveling to any very remote point—into Pelagianism. If one thing, more than another, is plain to him who studies the history and the philosophy of Puritanism, it is this; that it has never known, from first to last, that just as the buried body shall in the resurrection issue in the body glorified, just as the planted and “bare grain” issues in the upgrown stalk and flower and ear, each retaining meantime its peculiar characteristics and individualities; just so the “buried old man” of our human nature, infused with the life of the Holy Ghost, and with its powers, capacities, and affections, renewed, and balanced and regulated, is to issue in the “risen new man” of grace; another, and yet the same in its individual characteristics. Piety, therefore, was not to the Puritan, an out-working from within, through the aid and grace of God, but an oncoming from without; not something wrought out, but something assumed. Hence, it was always identically the same thing, wearing the same unvarying shape in every case. There was no room for any of the differences and marked individualities, which grow out of the natural character. The mould, the shape, the form was in all respects one. In a word, it was, of very necessity, characterized by the most rigid and abject formalism.

And here, lest we be misunderstood, we must interpose some words of explanation. We certainly do not mean to assert that more than one model is proposed, for him who would develop the Christian Life, namely, *THE MAN*, Christ Jesus. Nor do we mean to say that all proper and real Christian characters, as being formed on that one model, by the one Holy Spirit, will not exhibit a general likeness to each other. But we do mean, and this is what Puritanism never would know—that in forming, or in helping men to form, individual Christian character on the one divine model, the Holy Spirit does not destroy the natural, individual characteristics of the man; that it works a living being into a living likeness, and does not run passive matter into a dead unvarying mould. Thus, in human frames we see the general likeness to the one original type, while yet there are as many specific peculiarities, as there are individuals. Thus too,

though the sun is one, and every dew-drop is a globule, and every globule reflects the sun's one image, yet there is ever with each reflection, a new combination of colors, and rainbow hues glitter on every side. In short, everywhere, and in everything, uniformity amid variety, is the rule of the Divine working: and it is as much so in human character as elsewhere.

Now, let this great principle be neglected, and what will be the result? Why, that there must be one, unvarying formal type of at least external character, which is the external proof of piety. Tone, look, gesture, conformation of the physiognomy, must enter into it. Eyes, mouth and limbs, must be regulated by it. Such was the Puritan idea. Not certainly that in spite of this false notion, there was not very much of the Christian Life among them; but, that it *was*, in spite of their theories, and not because of them, or of their aid. Hence, to this day, the absence of the nasal in the pulpit, is considered among the descendants of the Puritans, even their Unitarian descendants, a want of reverence; and hence there prevails in New England, that habit of emphasizing the first syllable in a great many words, which has been induced, by clerical affectation of solemnity, according to the one pattern. So, too, when Bishop Stewart first went among some settlers in Canada, who were descended from the Puritans of New England, they would not believe he could be a pious man, "because he spoke so quick," (i. e. without the pattern drawl,) and wore well blacked boots! all this however related merely to externals, and is adduced as showing the painful and minute formalism of the Puritan idea.

Much more important is it to observe, that the same thing pervaded their views of inward religious experience, and produced results the most disastrous. Where all cognizance of the varieties of individual character, in its reference to the renewed man, was ignored, it followed as a direct consequence, that all variety in religious experience must be denied. Hence, there has always been found amongst those who hold these views, a series of test questions, totally unlike those which have been asked in the Church, of persons claiming admission to her privileges. There has indeed, at different times, been a good deal of debate as to the specific character of such test questions. But there has never been any doubt that the question should be rigorously minute, and identically the same in all cases. Whether it related to the moment of conviction, the process of conversion, or the actual frame of mind, it was applied to all alike; and unless they either

had, or could persuade themselves that they had passed through the same experiences, they were not regarded as having fulfilled the Christian requirements.

It may be said, indeed, in reply to this, that the same questions were put in the Primitive, and are put in the Anglican Church, to all who come seeking the Christian privileges. Certainly, this is so. But, then, there is a great difference between a general question, which allows of variety of religious experience under its demands, and permits the conscience to take cognizance of the bearings and results of that experience; and a specific question which can give room for neither. The one, recognizes the great principle on which we have been insisting, and the other does not. The one, acknowledges that the processes by which a given point is reached, may be as various as the individuals who have reached it; and in accordance with that great law, which pervades the moral government of God, throws upon the individual conscience the responsibility of deciding and saying whether that point has been reached or not. The other, puts the individual out of sight, and in place of the tribunal of the conscience, substitutes the inquisition of a system. And thus there results an internal, as well as an external formalism. So, that the question may be fairly asked, how far those who are the victims of a system thus founded and built up in error, thus infecting the whole man and the entire life, are qualified to pronounce on the subject of a religious character, or to judge of the Christian Life?

Here, then, are ample reasons why Puritan testimony as to the sort of character, which the Anglican Church develops, cannot be accepted. It judges such a character by a standard of its own, and that standard, as we have now shown, is an erroneous one. We do not, indeed, intend to assert, that ungodly men in the Anglican Church, men who may have been nominally zealous for her, while still they have been the slaves of sin, have not always given the enemy occasion to blaspheme. But that is not the point at issue. That difficulty meets us, in all ages, and in every branch of the Church. And it lies no more against one body of Christians than another. The system itself is objected to: it is pronounced to be incompetent to cherish and develop a real piety. And it is our object to show, that while this declaration is not testimony to a mere matter of fact, but involves also opinion, those who give it, are disqualified from giving it, and must be set aside as incompetent witnesses. This, we believe, has been done, with one large and pertinacious class of objectors.

Let us now turn to the other side. The objection here, assumes a somewhat different form, but is, after all, the same in substance. It differs mainly, in the fact, that the Church idea now comes in, to modify the view taken of the individual, and to claim its own share of attention. It is said, then, by the Romanist, that a living Church must produce a specific character, and that since the Church of England has failed to produce that specific character which it considers as Catholic and Christian, it wants the note of Sanctity; and is therefore to be deserted by those who find themselves within its pale, as deficient in the gifts and helps, which belong to the Spouse of the Lamb. We are inclined to believe that this charge originated with the Jesuit Bellarmine. But it has been revamped and renewed by more modern hands. Especially has it been urged of late, by those who have been cunning enough to take advantage of that morbid state of mind, somewhat widely prevalent, which demanded stimulating food, and of course preferred the least digestible. It has been repeated, and repeated *usque ad nauseam*, by perverters and perverted alike; and the superior sanctity of Rome has been asserted and insisted on, till we have actually heard of one pervert, whose verdant credulity had been brought to believe, that Italy and Spain were the most moral, and, in fact, saintly countries in the world! It is hardly necessary to say, that this unsuspecting individual had been only a home traveler.

In our Number for last July, we indicated what appeared to us to lie at the foundation of the Papists' erroneous idea of the Christian Life. The views there briefly stated, we propose, now, to follow out at length. And among other results, we cannot but think that our readers will find a new illustration of the singular way in which extremes meet, where it might be least anticipated. So that, after all, King James was probably not much out of the way when he said of Puritanism, that it was "just a new tout on auld horn."

The two defects which we noted in the Romish view, were, first, an undue depression of the individual into the corporate existence of the Church; and, second, an undue exaggeration of the possible attainments of such an individual, growing out of the Trentine doctrine of Baptism, and matters connected therewith. These two things at first sight, indeed, appear utterly contradictory; and yet they are no more so, than many things must be in any system, which, like the Romish, attempts to attain to infallible certainty in moral and religious truth, and so destroys moral certainty, refuses to own anomalies, and does violence to the moral nature of man.

The first result of these defective views in reference to the Christian Life, is much akin to that which has already been considered in the case of Puritanism. It destroys individuality, and elevates formalism and routine. We feel quite safe, even on the witness of Romish Divines, in saying this. For the practical result of the whole system, is, to substitute lip-confession, external penance and indulgences, priestly absolution, and the reception of extreme unction, in place of the experiences and struggles of an inward life. At least, this is so, in the case of the multitude, and that of others will be considered further on. We repeat it, with the majority of those who really take up the Romish system,—for it must not be forgotten that the men, as a general thing, out of Ireland, never do take it up,—a regular, formal, external routine, comprises the Christian Life. The enumeration of sins, supplants repentance towards God. The absolution of a priest takes the place of the answer of a good conscience, without which it is of no worth. A penance imposed by another, or an indulgence purchased with money or obtained by some puerile performance, comes instead of self-discipline. Reading private devotions while Mass is going on, is substituted for the Holy Communion; and, in a word, all is utterly formal, hollow and deceptive. Moreover, there is an identicalness of mould, that is very striking. The only place, where, even at first sight, there seems to be any room for recognizing individuality, is in the questioning of the confessional. And here there might be, were the confessional used chiefly, or perhaps one may almost venture to say, at all, as a means of spiritual direction. But when it is employed, as even Romish divines will sometimes confess, as a mere opportunity for enumerating sins, and receiving absolution for the eternal, and penance for the temporal punishment due to them, this amounts to nothing. It does not, it cannot interrupt the soulless routine, or bring up the individual sense of private and personal responsibility. And thus extremes meet. Thus, one doctrine divorces the individual from his organic and corporate existence in the Church, and then, to make up for this, subjects him to the inquisition and pressure of a system of details, which is, under all circumstances, the same for all. And another doctrine, merges the individual in the Church, and then subjects him to a process on the whole quite similar, and attended with a very similar result, namely, a most abject formalism.

This, however, is only one side of the picture. There is in the Roman Church, another and most exaggerated view, which it is impossible to characterize in a few words, and

even a general idea of which, it is difficult to convey in a moderate space. It grows, partly, out of the Trentine doctrine of Baptism, and partly out of other doctrines which are clustered around it, especially that of works of supererogation. Thus, while the majority of her members are left to that condition of external formalism, which has just been described, there are others, who are lifted out of, and in one sense above it, to great self-denials, self-sacrifices, and austerities. In this way Rome has provided for that enthusiastic phase of character which is everywhere to be met with. She does so, not by attempting to regulate, to balance, or to restrain it, but by simply allowing it to have its own way: only indicating a certain channel in which it must run, and then letting it dash and foam at will. To say nothing of the effect of all this upon individual character, it is—withstanding all the commendation which the wise of this world have heaped upon it—a very short-sighted and ruinous policy for herself. In some cases, indeed, and God forbid that we should forget it, all this has taken the shape of heroic effort, and loftiest self-sacrifice. But this has been, where persons have broken away from the trammels of the system, and soared beyond its reach. In how many more cases, has it assumed the form of a puerile and even disgusting routine of acts, which hardly come up in dignity to the trumpet-soundings, and street-corner-prayings of Scribes and Pharisees! What is more contemptible than the great mass of details of Roman Hagiology, into which, vermin, filth, and bodily disfigurement so largely enter? The subject is too nauseous to dwell upon; but details in sickening profusion, can be furnished, if it be needful.

Now, from these considerations, we may deduce several reasons why Rome, besides being an interested, is also a very incompetent witness in the matter before us. We may see how very little, therefore, her testimony amounts to. And we may learn how very weak it is, to be seduced by it into the belief that the English Church has no specific type of Christian character; and to be led to join in the cry, which has come with such ill-grace from those who have in all respects deteriorated since they deserted her communion, that she has no pattern of holiness.

In the first place, then, the general standard by which Rome judges, the general plan on which she goes, are wrong. There is not cognizance enough taken, either of the individual character, or of the individual conscience. Both are subjected to a formal, and, in most respects, a lifeless routine; and the dead, unvarying uniformity which is thus produced, is considered

the general, and the only general conformity, to the Christian type. But this is a small matter, compared with what lies beyond.

For, in the second place, there is a specifically wrong standard by which individuals are measured. It is indeed true that there are differences of vocation among Christians. Not all are called to the same forms, or the same degrees of self-denial or self-sacrifice. But then, there are certain great, imperative, universal duties, which enter into every Christian vocation, and which cannot be intermitted or dispensed with, but at the peril of the soul. And no self-inflictions, even if they are harmless in kind, no self-denials, even if they are right in themselves, can take the place of these.

Now, the Romish notion of vocations destroys all this: and that for two reasons. It not only recognizes the duty in some Christians to give themselves up to more entire self-devotedness than others, but it allots and relegates to different orders, brotherhoods, communities, or whatever they may be, these great and paramount duties, which pertain to every soul in the flock of Christ. Thus, admirable as in some respects the institution of the Sisters of Charity may be, still it has practically worked in the way here alluded to. It has given the mass of Papists an idea that they have no vocation to take care of the sick and suffering, unless they have also a vocation to connect themselves with the Sisterhood. We ourselves know of a case, in which whole families of Papists flatly refused to attend to a sick person of their own Communion, on the avowed ground that it was not their business; and if the Priest wanted that thing attended to, he should get some of the Sisters, whose business it was, to establish themselves in the town. The result was, that the sick person was attended in life, and cared for in death, by members of our own Church. We take leave to say in passing, that those who are desirous—and we warmly sympathize with the desire—to have some provision like the institution of Sisters of Charity, made among ourselves, must see to it, that no such perversion shall be made of it. So much for the first reason. The second, is found in the fact, that the actual standard by which extraordinary vocations in Romish Saints are measured, is anything but a standard of Gospel duty. Let any one look at the disgusting legend of Rose of Lima, or the more disgusting one of Alphonsus de Liguori, let him read the blasphemous conformities of St. Francis, or the erotic rhapsodies of St. Theresa, and see how much of the Sermon on the Mount he

will find there ; how nearly the canonized devotee has expressed the New Testament pattern.

And, finally, it is also to be observed, that not only has Rome thus reached a series of ideas, and principles, and standards of judging, which unfit her for pronouncing on individual character, but she has also unfitted herself for correctly estimating the effective and actual work of a Church in a community. And this opens a very important question. For even if there were no fault whatever to be found with the style of character which Rome forms ; even if her ideal were all it should be, and were realized besides ; still it remains to be decided, what is the most real, effective, and proper work for a Church to perform. Is it to train up a few,—for so they must be at the most,—a few extraordinary specimens of high devotion, heroic endurance, and severe austerity ; or is it to leaven a whole community, to raise them to a high standard of integrity, domestic fidelity, enlightened faith, and intelligent piety ? Certainly the last. Even then were Rome allowed all she claims, she measures the Anglican Church by a false standard. She has forgotten that the Church is for the people, not for a few ascetics, and the clergy. And how much worse does the case become, when we remember that we cannot grant her all she claims ; but that the case stands with her, as we have just described.

We think we have now shown abundant reasons why the old Puritan cry of want of piety, and the new Popish cry of want of holiness in the Anglican Church, may very well go for nothing. For that, first, the witnesses are interested ; and secondly, their testimony is to an opinion, which opinion is modified, colored, and distorted by various errors, and the prejudices springing from them. The way then is clear for us to proceed with our inquiry, into the sort of life which the Anglican Church develops. As this, however, would greatly overrun the space which can be allotted us, we must reserve it for our next Number, stopping for the present at the point, where we have cleared away the rubbish, and can advance without being impeded by it.

ART. VI.—THE CHURCH AND THE TIMES.

NEW THEMES FOR THE PROTESTANT CLERGY: *Creeds without Charity, Theology without Humanity, and Protestantism without Christianity: With Notes by the Editor on the Literature of Charity, Population, Pauperism, Political Economy, and Protestantism.* Philadelphia: 1851.

THERE are two classes of persons, who will shrink with sacred horror from the title of this book: both the *formalist*, and the *formulist*, will abjure it without further scrutiny. The one believes that the Church is to truth what amber is to the insect; which it encloses, holds fast, preserves entire, *but first kills*. The latter imagines, that, from Apostolic times, the truth was held by the Church in a state of solution; until a certain modern date, when, on a sudden shaking of the vessel, that truth was instantly deposited in the form of a transparent, cold, angular, and sharp-pointed crystal, which henceforth can neither be improved or modified.

The theory of the author under review, may be thus stated: In Apostolic times, it was the motto of the Church: "Now abideth these three, faith, hope and charity; but the greatest of these is charity;" in these latter days, the text is virtually altered, so as to read, "the greatest of these is *faith*."

We are far from being prepared to endorse all that he has written. There is often a freedom of statement which leaves the door wide open for misconstruction, and it is difficult by any internal evidence to identify his ecclesiastical or doctrinal position. We are inclined to think he must have been bred a Presbyterian, and trained to wear the armor of the Assembly's Catechism; but that he now finds the old coat of mail binds him a little too tight in the region of the heart, and somewhat impedes the circulation. He does not say that he has laid aside the iron panoply of dogma in which he has been encased, but it is evident that he is in some danger of doing so; and then comes the peril,—which he shares in common with thousands who have outgrown the Genevan doctrine,—that he will be "clothed upon" with no distinctive system of religious belief. In his ardent zeal to resuscitate the practical element of Christianity, he may altogether ignore the doctrinal. We give the following extract as indicative of a state of feeling, which is becoming very prevalent in these days.

"The Jews fastened their traditions upon the Old Testament Scriptures, the Papists concealed the whole Bible in the machinery of their Church, and the Protestants cannot escape the charge of overlaying the Scriptures with a mass of theology, in the shape of creeds, articles, catechisms, standards, platforms, confessions of faith, and manuals of devotion. Let their formularies be examined simply in the light of Christ's teachings, and their coldness, dryness, and inconsistency with the true spirit of Christianity will be manifested. They breathe none of the spirit of kindness, mercy, and charity of Him whose ministry was among the poor, and whose miraculous powers were chiefly exerted to feed the hungry and heal the diseased. Christ's life and teachings were not deemed available in the contests of the Reformation, and were, therefore, not incorporated into the systems of that day. And now they are to be deemed inadmissible, because they come too late—the divines of that day and a century or so later having settled the whole frame-work of our Protestant religion. Taking as a sample of their compends of theology, one of the latest and most admired specimens, one that is, perhaps, the most faithfully taught and the most highly venerated by the denominations who receive it as their *vade mecum*, the *Shorter Catechism*—drawn up by the Westminster Assembly of Divines, we ask a moment's attention to its main features. This Catechism, framed with singular aptness, precision, and vigor of expression, is placed by several large denominations of Christians in the hands of children of the tenderest years; it is pressed upon their attention and memories as the best religious instruction which can be given them, as the very marrow and essence of Christianity. It teaches the doctrine of the Trinity, of the decrees of God, of Providence, of original sin, and fall of man with Adam; the covenant of works, the covenant of grace, election, eternal Sonship, Christ made man, the offices of Christ as Prophet, Priest, and King; his humiliation, exaltation and death; of justification, adoption, sanctification; of the resurrection, of the obligation of the ten commandments, of eternal punishment, of faith in Christ, of repentance, of the sacraments, of baptism, and the Lord's Supper; concluding with a few questions on the Lord's Prayer. And this is the milk with which their babes are fed—this is the fountain to which good people carry their children. Christ said, "Suffer little children to come unto me;" and although these people have Christ in the Gospels, his very words intelligible to children, abounding in the most simple and touching lessons, in a form the most interesting for the tender mind of children, and containing injunctions suited to every age and every walk in life, these are all made to give way to this compend of mere theology."

Upon the whole, we do not wonder that the writer asks, "Is this bringing children to Christ? Is this honoring his instructions? But how does it look, in an epitome of Christianity, to pass unnoticed the comprehensive precepts of Christ, reaching so deep into the heart and stretching so wide into human obligations, substituting the decalogue and applying all possible power of enlargement to make it reach the ground so explicitly covered by the very searching injunctions of Christ? Let any unprejudiced man compare this enlargement with the special sermons of Christ, and he must inquire, with amazement, what could have been the motive for the substitution?"

There are certain great questions, bearing upon the relation which Christianity holds to the world in the present century, which it becomes us candidly and dispassionately to consider. It will not do for us to regard them from any party stand-point, or to limit our observation to the narrow sphere of our own personal associations. If the extension of Christianity depends

upon the success of any one branch of the Catholic Church, or, more especially, upon the triumph of any party in the Church, alas for us! If the saving benefits of our holy religion are limited to any distinctive section of Christians; if there is salvation only for those who have received a certain metaphysical system of technical faith, like that of the Presbyterian confession, or have experienced a certain technical process of conviction and conversion, which, in modern times, has, in many quarters, been made the test of discipleship; it is only necessary to divide the population of the world by the number which such a standard would furnish, and the quotient will show that Christianity has proved to be a stupendous failure.

We are perfectly aware that the serious suggestion of the questions which we are about to propose, as *debateable* points, will startle and disturb many pious minds. They who derive all their impressions of the existing condition of Protestant Christianity from the statistics of our Bible, and Tract, and Missionary Societies, and who infer from the vernal eloquence of Exeter Hall and the Broadway Tabernacle, that the earth is just on the eve of universal regeneration, will be shocked when we gravely ask, whether, upon the whole, Christianity is, at the present moment, *holding her own* in the world? In one aspect of the subject, it would seem as though we could have no hesitation in answering this question, in the affirmative. There are thousands of Bibles and other religious works now circulated, where formerly there was one. There is scarcely a region of the globe, in which Christian Missions, of some sort, are not established. The contributions of Protestant people to this great cause, are fifty fold greater than formerly. The old forms of infidelity have been boldly met and overcome. Biblical criticism has found its place among the fixed sciences. Theological education takes a wider range, and is more systematically conducted, than ever before. The commerce, the enterprise, the thought, and the power of influence, are almost exclusively confined to Christian nations. Those countries which are most decidedly Protestant, are in advance of all others. This is the favorable side of the picture. We should be glad to linger over it. But there is a gloomier view, which it is not safe to leave unnoticed.

And, first, we encounter the stern and strange fact, that the number of nominal Christians was greater in the fifth century than it is in the nineteenth. It may be said that the secular power of Rome was all that held myriads to the Church in that early age; and that in forming a comparative estimate of

numbers in Christendom, this circumstance should not be forgotten. Still it may be questioned, whether the *proportion* of true believers is any greater now than it was then. What element of spiritual life now exists in the Greek, or in any other Oriental communion? In Romish Christendom, how much of even theoretical belief can be found throughout the continental Churches of Europe? What sort of a Gospel is received in the Mexican and South American States? In Protestant Christendom, what proportion of the Reformed Churches in France, and Switzerland, and Germany, acknowledge the Primitive Creeds? In Great Britain and in these United States, the condition of religion is more favorable: but even there, it is not to be presumed that more than one third of the population receive the simple Gospel, to any practical purpose. One fact will serve to illustrate the degree of influence attained in the most progressive section of our own country by that form of Christianity, which we receive as the purest and most Apostolic: in nine of the Western States, with a population of sixty-six hundred thousand, there are but seven thousand communicants of the Protestant Episcopal Church: a little more than the proportion of one individual out of a thousand! In the whole United States, the proportion is as one to three hundred and twenty. It is often said that we are gaining upon the population; for instance, if a Territory has increased ten per cent. during a given period, in the number of inhabitants, the Churches have been multiplied some fifteen or twenty per cent. There may be a delusion in this species of calculation; a vast deal depends upon the basis from which we start in our estimates. If we date back from the time when there was but one Church in a population of fifty thousand, it may be easy to show a great proportionate gain; while, if we started with two Churches in a population of seventy-five thousand, there might be a proportionate loss. We have seen it stated that the ratio of Church increase has far outstripped the increase of population throughout the country; this fact it will be easy to establish, if we are allowed to determine the point, from which to begin our calculations. But it does not follow from this that we are actually keeping pace with the growth of population. This is not the fact. In some of our older States and cities, the *proportion* of communicants to the population was greater before the Revolution than it is now. And yet it is universally conceded that the Protestant Episcopal Church has made a greater relative advance than any other Protestant body.

There is another general fact, which one might have supposed would have excited more serious reflection, than it appears to have done. Protestantism has not gained upon Romanism, since the epoch of the Reformation. The time was, when Reformed Christianity was strong in France; it has now scarcely a name to live. The time was, when the soil of Bohemia was wet with Protestant blood. Protestantism is now extinct in that land. Who could have believed, half a century ago, that the statistics of the Romish Church in England and America, would have become, during the nineteenth century, what they are now seen to be? Five years hence, at the present rate of increase, in the old Puritan city of Boston, the Romanists will outnumber all Protestant denominations combined. We have no fears for the country on this account; for the compact system of Rome is just as surely destined to be modified and shattered, through the influence of our institutions, as the earth is certain to revolve. There are already, in some quarters, ominous symptoms of disruption. The question, where the title of ecclesiastical property shall be vested, is the point at which the first seams will be opened. The next generation will take that matter in hand; and Romanism is a structure that crumbles when it begins to crack.

There must be some substantial reason for the check which Protestantism so early received, and for its present inertia. Everything in the progressive nature of the times would seem to forbid such an immobility. The growing freedom of thought, the increasing individualism, the spread of knowledge, the abating superstition, and the progress of science, all would appear to favor its steady and rapid advance. The phenomenon in question contradicts the whole spirit of the age. We believe, however, that it is capable of a clear solution, and we hope to show that it is not beyond the reach of remedy.

Another great question deserves very serious consideration: what is the present position of our leading intellectual and scientific men with reference to Christianity? How are they affected by the prominent discussions and movements which most vitally agitate the Church? What is the prevailing tone of our influential literature? There may be a general cautiousness amongst our more eminent secular writers, not to impugn directly the *principles* of revealed religion; but a clear and distinctive recognition of the Gospel doctrines is somewhat rare. Our scientific men profess great respect for the "Primitive Record," in their geological and chronological and ethnographical speculations; but they show no special anxiety to reconcile their supposed discoveries with the Bible. Our historians recognize "the religious element"

in the developments of human progress; but they are singularly eclectic or non-committal in their views of positive religious *truth*. Our writers of fiction, as a class, afford no very substantial aid to the Gospel. There is not a Quarterly or Monthly, of any great reputation, in this land, excepting such as are avowedly religious, which distinctly recognizes the absolute evangelical doctrines of Christianity. Can such facts as these be safely ignored? Is it easy to make head-way against such a combination of influences? Have we, at the present moment, a Christian literature, vigorous enough to counteract all this? Are our great religious, Publication Societies giving to the world that strong, masculine, discriminative and timely *thought*, which the necessities of the age demand?

We have said nothing of the multitude of books with which the land is flooded, that inculcate so artfully, positive error and unbelief: books which are circulated and read far more extensively than most quiet Christians imagine. If it were expedient, we might furnish an alarming catalogue of such books, scattered every year by thousands, which can hardly be read by the uninformed, without absolute ruin to their faith. The "Great West" is traversed by the Colporteurs of Satan, as well as by those sent from the Tract Societies, and they can sell their books as cheap as any others.

It is time that the Church were aroused to this danger. While we are discussing "prevenient grace," the people are learning to deny all belief in that "grace of God, which bringeth salvation." While we are striving to determine the precise import of Baptism, tens of thousands are growing up unbaptized. While we are contending for the Apostolic Ministry, the need of any Ministry is extensively denied. While we are discussing the "Rule of Faith," all Faith in the supernatural is dying out. While we are analyzing "Original Sin," "actual transgression" is extending its ravages. While we are showing the impossibility of "creature merit," there is a philosophy actively disseminated, which denies the possibility of all *demerit*, and resolves sin into a physical disease.

The time is fast approaching when the Church will be obliged to suspend the discussion of many subjects about which we have of late been deeply interested, and be summoned to such a demonstration of her *foundation-principles*, as cannot yet be found anywhere in our modern theological literature. It is an extraordinary fact, that some of the heaviest blows which have ever been directed against those prin-

ciples, thus far remain unanswered. The old style of defense which served the purpose of the Church in the last century, does not suffice to rebut the more modern style of attack. We do not seem to be aware of our greatest perils. We are not conscious of the most imperative necessity of our times. The enemy is coming in like a flood, and changing his whole method of attack, and we are either asleep, or tilting in antiquated tournaments. *The ablest intellect of the Church is not brought to bear where it is most needed.* There is an amount of latent scepticism in the community, which must be unearthed and hunted down. A bald and barren *Naturalism* is one of the foes with which we shall soon be called to do vigorous battle. It is coming upon us in the shape of science and criticism, and philosophy; and it cannot be turned back by canons or anathemas. It must be argued down, proved down, and above all, *lived down* by the development of a higher, freer and more comprehensive spirit of Christian activity.

Another inquiry is beginning to arrest attention: what relation does Christianity sustain to the social questions and leading movements of the age?

At this point in our investigation, we hear the prompt response from many a comfortable Parsonage and from innumerable stately Christian residences; "Christianity in its organic form has nothing to do with such matters. It is the peculiar and exclusive prerogative of the clergy to prepare men for another world; they have but one message to deliver, and but one work to perform. The safety of the Church depends upon her keeping aloof from the excitements of the day."

In a certain sense, all Churchmen will unite in this sentiment. There are questions now agitating the community, which we may well congratulate ourselves, have never yet been intruded upon the Conventions of our own Church, or disturbed the harmony of our parishes. They may have their moral phases, they may be the indirect result of Christianity, an offshoot of our religion; but they have become so identified with political action, they are pushed to such outrageous excesses, and in some cases are based upon such an unsound foundation, that no place can be found for their consideration in the councils of the Church. There is but one Protestant Communion in the land, that has kept entirely clear of the distractions and divisions which these topics occasion; and many a weary Christian now turns a wistful eye to that Church as a refuge from the storm which is thundering and raging in every other quarter.

But there are some great moral movements in society that would naturally seem to come within the jurisdiction or the general control of the Church, which she has quietly relinquished to foreign hands; and, though Christian men have been the leading actors in these movements, they are not brought in any way within the superintendence of organic Christianity; and the present policy of infidelity seems to be to show that it can out-reform Christianity itself.

The education of the young, upon which the progress of the world depends, has almost entirely passed from the direction of the Church, and has ceased to recognize the distinctive doctrines of the Gospel. There is no security that the teachers of our common schools are believers in Christianity; we have satisfactory reason to believe that in many instances, they are not. Parents and guardians who are communicants of the Church, are not over scrupulous as to the doctrinal faith of the instructors to whose charge they commit the young, and perhaps, the inquiry is not made, whether they have any faith whatever.

The whole subject of Prison Discipline has been adjusted and carried on, in entire independence of the Church; and in some instances, principles have been engrafted upon it which subvert the leading doctrines of Revelation.

Our Insane Retreats, our Asylums for the Blind and for the Dumb, our Orphan Houses and Hospitals, are, in almost every State and city, under secular control and management.

The Temperance movement, which, notwithstanding all its errors and excesses, is one of the most significant activities of the day, is not only extra-ecclesiastical, but has assumed such a form, that it becomes to many minds a substitute for the Church; and the weekly meeting of the "Independent Order of Rechabites," serves in place of the Sunday worship.

And then, within the last twenty years, there has been gradually growing into favor, more especially in the Northern and Eastern States, a new agency of influence, the import and importance of which have not yet been fairly estimated. The *Lyceum Lecture*, in many of our towns and villages, is moulding public sentiment more effectually than the pulpit. The popular lecturers are a band of secular Clergy, and in certain regions they are quietly undermining the Regulars. There is a vast deal of theological teaching, of a somewhat questionable sort, given by them to the people under the guise of science.

Are Christians aware of what must be the inevitable result of all this? Is the Church in a condition to counteract the danger? There they are, shooting swiftly about in every di-

rection—those piratical crafts, with their sharp bows and raking masts, showing no ensign at the peak, till the battle is fairly begun—and where is the Church? Here she is snug in harbor, like a huge frigate laid up in ordinary, with her top-masts down, her sails nicely stowed away, the deck boarded over to keep out the weather, anchored at the stem and stern; and here, if some people had their way, she would lie till she rots.

We do not mean to intimate that there is any general desire amongst us to keep the good old ship always in port; but we do say, most unequivocally, that the aggressive activity of the Church is not expended to the most profitable purpose. We are constantly re-arguing questions, which argument can never settle. We are organizing, on opposite sides, to repress tendencies in the Church which have always existed, and always will exist until all minds shall be cast in the same mould and so made to think and reason and feel alike. Meanwhile, as our divided forces stand in hostile array on either side of the stream, hurling reproaches at each other, society is drifting away from us. Positive error in the Church is certainly to be resisted, and that perhaps more vigorously than the heresy that lies without; but it is possible that before long, a foreign invasion may lead us to feel that the points in debate within our borders are not so fundamental as we had supposed.

Perhaps the most important practical question now before us is this, How has Protestant Christianity fulfilled its mission in respect of the lower strata of society? With what degree of faithfulness and effectiveness has it preached the Gospel to the poor? How far has it operated for the elevation, physical, intellectual and moral, of the unfortunate multitudes, who are born to an inheritance of suffering and poverty? *How do the statistics of Pauperism in the present century compare with the records of former generations?* We quote the following remarks from the book under review, without intending to hold ourselves responsible for every expression in the extract:

“The charge of a pastor has grown to be an affair of business, and no longer a mere mission of truth and mercy to and among the poor. Salaries are given, not to have the Gospel preached to the poor, not for a ministry like that of Christ, but for hard study and much learning—for the delivery on Sundays of elaborate treatises on Scripture criticism, doctrinal points or practical duties. These discussions are not addressed to the poor, and are not suited to their comprehension; they are addressed to the owners of the Church in which they are read, or to the empty seats belonging to those proprietors. The poor enter these edifices in very small numbers. Not half the poor in any Protestant country ever find a seat in the places of public worship. Not half their numbers ever hear the Gospel, even by accident, once in a year; a very small number ever make the acquaint-

ance of a minister of Christ. They are born strangers to the truth, and so remain during all their lives. They live, perhaps, within sight of many Churches devoted to the service of God. But those who swarm in the courts and alleys and suburbs of our cities, the outskirts of our villages, and many a thronged locality of the country, never enter a Church, and seldom, if ever, hear the accents of mercy and kindness which breathes in the teachings of our Redeemer. As we cannot doubt that the poor and suffering are as much the objects of Divine compassion as during the personal ministry of Christ, so we cannot doubt what should be the mission of His disciples. If the Clergy are prevented by circumstances beyond their control, by habits of the people not easily changed, by institutions and artificial duties not of their own arranging, but which time has fastened upon them, the example of Christ shines none the less brightly and its obligations lose none of their force, whether neglected or found to be of difficult execution."

Whether this statement is to be regarded as exaggerated or not, it is certain that the poor, *as a class*, are not brought under the influence of that style of religion, which would be likely, in any material degree, to elevate their minds and their condition. The periodical excitements and wild play of passions, in which their religion, to a great extent, consists, do not naturally tend to form a high tone of character, and they are not materially connected with even the culture of moral rectitude. A true and symmetrical religion would enlarge the sphere of thought, refine the affections, educate the conscience, induce industry and thrift, and leave its healthful impress upon all the circumstances of their condition; but this is not the effect of that kind of religionism, which the humbler classes amongst us most generally favor. It is impossible to utter the whole truth in this connection, without the liability of being misapprehended, and yet we are sure that it ought to be spoken.

The writer before us again remarks:

"We know there is a vast deal of complacency and pride among us Protestants, and if anything can justify such a feeling, there may be many grounds for this self-satisfaction. Our minds are free from the bondage of Romanism, we perceive clearly the iniquities of priestcraft, we have the Scriptures, read them freely, and exalt them to the skies as divine in their origin and teachings, we build imposing and costly temples for the worship of God, we punctually attend upon that worship; at the sound of the Church-going bell, long lines of well-clad, decently behaved, genteel people crowd the walks and roads which lead to the house of God; luxurious seats are weekly filled with these order-loving people, attending upon the regular preaching of the word, and giving ear to the strains of the organ and the efforts of the choir; the weekly meeting for prayer sends up its stated supplications, the Sunday school gathers in multitudes of children, the regular agents of the Church, and its religious and benevolent institutions are yearly enriched with large contributions. But, in all this, however much there is to admire and love, there may be none, and very often is very little of true Christianity. Many true Christians mingle in this external pageant of religion, as doubtless do many in the Papal churches, but in neither case is the external exhibition any essential part of religion. It may not be all wrong—it may be all right—it may be a means of grace, but it should never be mistaken, as it is extensively, for Christianity. It is the foreground of a picture, in which there is much to delight the eye and

gratify the taste, a beautiful blending of colors and fine outlines; but there is a dark, unregarded background in the depths of the picture. When an individual of one of the forsaken classes in London was asked what his class thought of religion, the reply showed he had seen the picture: "Religion is not for the likes of us, it is for the great and rich people." In this deep, deep background, are the masses of humanity, far outnumbering those in the front; there is poverty, pauperism, misery; there is ignorance, envy, hatred and crime; there are willing hands and nothing for them to do; there is unrequited labor; there is famine, disease and premature death.

"Protestants have not invited this neglected multitude to the entertainment of Christianity; it has not gone into the streets and highways to bring in the poor to the house of feasting; the courts and lanes and alleys have not been visited, to constrain the wretched to come in and fill up the vacant seats in Protestant churches. How differently would the picture strike the beholder if suddenly transformed in a perfect representation of Christianity! The stately temples would fade away, and whole masses of suffering humanity would rise to view; instead of the long lines of orderly people in the path to Church, we should see hosts of good Samaritans hurrying through crowds of the poor, pouring in oil and wine, and speaking everywhere in the name of Christ; and while myriads of hands were eagerly thrust out for the cup of cold water, as many would eagerly extend it to parched lips. Praise would no longer go up merely from this mountain or that, but from every heart, in every place. The Gospel would be preached to the poor, and the disciples would be as well known by their loving one another as they are now distinguished by strife, bigotry and estrangement."

We do not believe that "the stately temples would fade away," nor that "the hosts of good Samaritans" hurrying about need to jostle and break up "the long lines of orderly people in the path to Church;" it is not necessary to dismantle our Churches, or encroach upon the hours of public worship, in order to look after the poor. Neither is Protestantism relatively so derelict to its duty, as the tone of this book would indicate: nineteen-twentieths of all the pauperism that we are called to relieve, is found among the Romanists. The Romish communion makes more abundant provision for the humbler classes in the way of Church accommodation, than the Protestants do; but she takes very good care that the poor shall pay their way; and tithes even the charities which they receive from their schismatical neighbors.

It is, however, useless to deny that our most enlightened forms of Christianity have shamefully failed in respect of that duty which the blessed Saviour made most prominent in His earthly mission. There are certain points which one would infer from the life and teachings of Christ, were intended to stand in the very fore-front of His religion, that we have quietly placed almost out of sight. They are embodied in the text from which He preached His first sermon, in the little synagogue of Nazareth; a text which has never yet been embodied in any formal creed of Christendom. The spirit of *caste* is as rife in Christian Europe and America as it ever was in pagan Greece or Rome. The disciples of the Nazarene are distributed and classified in the arrangements of public wor-

ship, with painful exactness, according to their position in society ; and in many of our Churches, an Apostle who should enter the door anonymously would traverse the aisles a long while before he would be invited to a seat ; and if he were disposed to purchase a pew, he would find that the price consumed more than he could earn by many months of fishing. It is not to be expected that all distinctions of rank can be annihilated, even in the Church ; there are some laws of social intercourse which separate the lower from the higher classes, and which subserve the comfort of the former as much as they do the taste of the latter ; and it would distress both parties alike if these rules and customs should be altogether dispensed with, even in the Christian society. But the gulf which now separates them is certainly wider and more impassable than it need be ; and it ought to be rendered in some way *a possible thing* for the poor to worship, if they please, in our "stateliest temples." This they cannot do at present.

Neither is it right that the Church should stand passively by, and look with either disdain, or with fear, upon the movements now in agitation for the elevation of the lower class of laborers, and for the rescue of those who lie lower still, from the miseries of pauperism. To shriek with horror at the enormities of socialism is not "the whole duty of man." To tremble at the growing power of "Trades Unions," is not the most dignified attitude for a Christian. The Church has a work to do, down in those lower regions where these movements originate, which thus far has been rarely noticed in her convention debates, and never in her legislation. *The most imperative work now incumbent on the Church lies in that direction.* We say this deliberately and unqualifiedly. These "dangerous movements" among the people are not to be rudely repressed, and they cannot be summarily arrested. They originate in a stern agony of want, sometimes in a hopeless despair, which Christians must relieve or take the consequences. It will not do for the well-fed and prosperous disciple to say, "those poor wretches have the same opportunity to rise in the world that any of us have ; I was poor once, and I am rich now ;" there are tens of thousands even in our own community, who can no more rise from their degradation without some new action in the social state, than they could understand our "popular preachers" without an interpreter. They must be helped to their feet, or they can never stand upright. The *causes* of pauperism, of crime, and of atheistic convulsions, must be explored. The probable effects of the increasing inequality in the distribution of wealth, must be carefully investigated.

A very alarming circumstance in our present condition is the fact, that most of the movements now in agitation for reform amongst the laboring population, are allied with infidelity. Is this attributable to our having settled down upon such a theory of human depravity, that we are driven to preach to the people, the utter hopelessness of general reform, and inculcate the doctrine as a part of Christianity, that "revolutions, great discoveries, augmented science, and new forms of policy, shall become, in effect, what may be denominated the sublime mechanics of depravity?" If this be the principle upon which we act, if we determine to relinquish "the amelioration of humanity," and the regulation of the present world into the hands of infidels, it requires no very acute vision to see where the Church will be found, half a century hence. She must identify herself with the masses of the people, if she would save either them, or herself. The *life* of Christ must be re-produced in her members, as well as the doctrine of Christ in her creeds.

The Reformation is not complete. It has, in certain respects, stopped midway. It struck one great blow for the liberation of the soul; but, as a distinct movement, its strength is well nigh expended. It is only in the Anglican Communion, that the original principles of the Reformation retain their vitality. Other Protestant bodies have their forms of life, but they are of a more recent date. The time has come for the organization of a new movement. The *practical* element of Christianity must be developed anew. There are symptoms of such a movement in various quarters of the Church, which we hail with joy. A species of benevolent effort has been commenced in some of our larger cities, which will do more to recommend and extend the Church than all the arguments that were ever written. A new party in the Church is struggling into existence, which will refuse to be called a party, in any exclusive sense. There are already many amongst us, who are ashamed of the old Shibboleths.

In a future number, we shall endeavor to give an impartial sketch of the present attitude of the Church with reference to this party question, and to the new amalgamation which is inevitable. There are matters of the most vital interest, bearing upon the *adaptation* of the Church, to the necessities of the times, which are now fairly up; and they cannot be disposed of, without careful and impartial consideration. If we shall succeed in exciting any further interest in these topics, whether it be developed in the shape of opposition or the contrary, our main purpose will be accomplished.

ART. VII.—STEPHEN'S LECTURES ON THE HISTORY OF FRANCE.

Lectures on the History of France. By the Right Hon. Sir JAMES STEPHEN, K. C. B., LL. D., Professor of Modern History in the University of Cambridge. New York: Harper & Brothers, 1852. 8vo. pp. 710.

SIR James Stephen is no new candidate for public favor. As an essayist and reviewer, he has long held a distinguished place among the most gifted writers of England. With the single exception of Mr. Macaulay, the Edinburgh Review had, for several years, no more popular contributor. Less graphic, salient and antithetical in style, than Mr. Macaulay, he far surpasses him in breadth, gravity, and the various elements of enduring and truthful composition. Inferior in fertility of historical and literary reference, less glowing and abundant in illustrative imagery, he is more than his equal in reflective power, and philosophical analysis. Regarded as Historians, a yet broader contrast obtains between them. Mr. Macaulay has a more nimble talent for picturesque and flowing description—a finer gift as a historical portrait-painter; while Sir James Stephen claims superiority in perspicuous narrative and luminous condensation. Bearing in mind recent disclosures, it is no injustice to Mr. Macaulay to say, that he occasionally subordinates truth to boldness of outline, high coloring, and graceful drapery. Many a character he has mutilated in the eyes of posterity, for the sake of rounding out euphonious and balanced periods. He worships style. He loves to marshal his sentences in a way to dazzle and fascinate. A seeker after brilliant conceits and startling generalizations, he plays off his versatile and well-trained gifts, to the infinite bewilderment of the reader, who, for the first time, glances along his pointed lines. As a Historian, he resembles much a late and fashionable school of musical artists, who compose and perform for personal applause rather than a moral end—who aim to startle the ear by staccato touches, by passages requiring a marvelous skill in manipulation, rather than to arouse or calm the soul by grand and affecting combinations. In Sir James Stephen we see little or none of this perversion of talent. We know of no instance in a work of over seven hundred pages, in which he is fairly chargeable with this fault.

His notions of the Historian's obligations are too exalted to suffer him to be betrayed into this tricky courtship of popular-effect. His style is lively and graceful; yet sober and elevated. Like a mellow, elastic transparency, it floats before his mind, adorning and illuminating every topic it touches—combining, with a remarkable felicity of taste, the graces of a polished fancy, and the severe processes of logical analysis.

We have spoken thus of Mr. Macaulay in connection with Sir James Stephen, because of a somewhat singular coincidence in their past careers. Both were, for several years, the most effective and distinguished contributors to the same Review. In this capacity, they alike won high literary distinction. As the fruit of this distinction, they both received eminent collegiate preferment. Both have given the flower of their days to the Historian's task; and upon their achievements in the department of history, both have chosen to rest their future reputation.

Sir James Stephen wears the livery of no particular school. His natural endowments, not less than his thorough scholarship, lift him above the menial office of the mere imitator. And yet, there is a tone in his lectures, a bias in his opinions on controverted topics, a mode of estimating the bearings of certain events, which leave us in no doubt as to his favorite authors. He has surrendered himself freely to that legitimate and profound influence which gifted intellects unconsciously exercise over their admirers. Of Guizot he delights to speak; and always in language of reverent admiration, as if wondering at the masterly ease with which he handles the whole subject of European civilization, and unfolds the obscure, intricate separations and junctions of its diverse elements. He says less of Cousin, but loves him equally well; evidently revering his genius for metaphysical speculation, and pleased with the dashing, comprehensive eclecticism which marks his expositions of philosophy. While, though he mentions not the name of the scholarly and gifted Arnold, he has left abundant witness of the influence exerted over him by that illustrious exemplar of the new and improved spirit of historical inquiry—a spirit sternly, sharply critical—valuing truth more than the demands of theory—carefully separating the good from the evil, in the mixed and passionate strivings of humanity—genial in the appreciation of merit, whether in events or individuals, and acutely alive to the causational aspects of all the agents in human development.

But, high as we are disposed to rate our Author for exact scholarship and varied learning, much as we admire his intel-

lectual qualifications as a Historian, and warmly as we have spoken of his method, style, and powers of analysis and condensation, yet there is one aspect of his character with which we have no sympathy. We may not stop here to settle the question, how far a vicious theology vitiates the mental processes and moral judgments of him who holds it. The religious sentiment holds in its grasp the moral consciousness of man. Underlying all his active powers, its force reaches them all. The reason, as well as the affections, feel its power. It colors the inmost springs of action, and impregnates with its vitality the germs of all moral development. It is the deepest and mightiest of the subjective influences which originate and modify the various types of human character. The same may be affirmed of religious truths and institutions, as compared with all other truths and institutions. They are intenser in their action, wider in their range, more enduring in their effects. Now, theology is that department of thought which employs itself in gathering up, rectifying, and subordinating to an ascertained and perfect Revelation of God, the naturally discordant expressions of the religious sentiment. It is the theoretic application of the divine will to the affairs of men—the systematic appropriation, by our human wants and through intellectual forms, of truths and institutions which God has vouchsafed for the illumination and discipline of mankind—the incorporation of eternity, with the fleeting interests of time. Safely, then, may it be asserted that no defects in any branch of thought, are so diffusive, so generally vitiating, as those of theology. They communicate themselves to all inferior departments of inquiry. Not only ethical and speculative philosophy, but even the physical sciences, feel their power of distortion and confusion. How can he read aright the works of God, who ignores, or imperfectly apprehends, the nature and attributes of God? The Covenant relation is fundamental to all intercourse between man and his Maker. It is the root, as well as vital centre, of every force that labors for human regeneration. How then is he who denies the Covenant relation as a supernatural instrumentality, to pass judgment upon the workings of those two noblest creations of God, the Church and the State!—the one the medium of moral redemption, the channel and guarantee of a renewing power, evermore descending from Heaven to earth; the other the organic bodying forth of the social affinities of man—the source and conservator of civil order, the guardian of material and secular interests; opposite in nature, and in the mode of achieving their ends, yet both, alike,

conspiring to demand from humanity, toward their Author, the obedience of the will, the devotion of the heart, and the homage of the reason.

History is the record of man's voluntary subserviency to the plans of God. It narrates the labors and vicissitudes of free agents coöperating with a providential, predestinating Power. Viewed as a whole, History is the complex issue, the steady unfolding of independent volitions and eternal decrees. Now Christianity is only a summation of these decrees—a statement of the aims of that predestinating Power, and an exhibition of the supernatural assistances offered to man in virtue of these aims and decrees. It embodies, in the Written Word, and the living Church, the divine providential side of all History. How, then, ought we to regard his views, criticisms, and generalizations, who undertakes the Historian's office, with imperfect, narrow, and vacillating, or infidel notions of the Christian system? They are only so many miserable attempts to substitute the erratic conjectures of the private judgment, for the luminous utterances of Supreme Wisdom. We cannot conceive a complete system of philosophy which does not rest upon settled convictions, respecting the highest ends of rational being; nor a system of ethics, without a full exposition of the functions of conscience. And just as little, can we imagine a rightly written record of the world, or even of a nation, without a fixed recognition of the shaping presence of God, and an abiding, sincere reverence for the divine Institutions, which He has established.

These remarks, on the relation of a well defined and stable theology to sound historical exposition, have furnished the opportunity, and the reason for expressing our distrust of Sir James Stephen as a lecturer on general History. We fear that his convictions are too loose upon the noblest of all themes, to render him a safe guide in this department. For deficiency here, nothing else can atone—no gifts of style or powers of eloquence, however brilliant—no range of erudition, however varied and profound—no play of the polished understanding, or fluent fancy, however keen and versatile.

That our author has a theology, we have no doubt. That it is defective, we have just as little. As a system, if such it may be called, we suspect it rises not far above that hazy, indifferent, amorphous liberalism in Religion, which, instinctively shrinking from the sharp, clear outline of the Christian dogma, winds itself with an easy pliancy, as well around the sublimest teachings of revealed truth, as the low thoughted schemes of a plotting and rebellious rationalism. He cer-

tainly exhibits a strong bias towards a class of thinkers, by whom the Athanasian Symbol, and all accredited formulas in theological science, are accounted as little better than so many metaphysical speculations. It is precisely in this, the most important aspect of his character as a writer, that we are left least in doubt, as to the fellowship he covets, and the approval he most eagerly seeks. His sympathies are, in the main, with minds who have a horror of saying anything, without the ability to give a reason first; who, above all other attributes, desire to be thought strictly rational; who love the venture of the headlong leap into the unknown; to face with courage, the burning crater's edge, and cast themselves out far from shore, upon "the open sea of the freedom of the spirit."* Quite evidently, no imprimatur upon his labors, yields such hearty satisfaction as that from certain erudite and brilliant cotemporaries, who seem nervously afraid, lest the choice fruit of free inquiry with which the sixteenth century travailed upon so many battlefields, and in so many councils, shall perish for the want of using.

With Dr. Arnold and Chevalier Bunsen, he has an eye out for "the Church of the future," that anomalous, hybrid, ideal of the Christian system—Erastianizing till scarce a divine element remains uninfringed—proclaiming an eclectic policy, a masked expediency in the State—and the maxims of theological syncretism in the Church.† With Dr. Hampden, he seems inclined to a generous indifference to all creeds and dogmas.‡ With Neander, who in many points involving primitive testimony and Apostolic practice, gave up, it is to be feared, unwittingly, his mighty genius and boundless learning, to

——— Make the worse appear
The better reason, to perplex and dash
Maturest counsels—

With him,§ our author would entertain the notion of a diffused priesthood, held in solution in the collective body of the Church, out of which, not by fixed divine appointment, or through an external ordaining power—but spontaneously, and perpetually spring the Ministerial Orders. And so, advancing a step farther with his revered friend Guizot, he is not averse to the doctrine that the Church originally was a simple asso-

* Bunsen's *Constitution of the Church of the Future*, p. 59.

† See Bunsen's *Church of the Future* and Arnold's *Fragment on the Church-passim*.

‡ See Hampden's *Bampton Lectures*, iii, p. 150; also *January No. Christian Remembrancer*, 1848, Article 3d.

§ Neander's *History of the Church*, Section II.

ciation, united by the common bond of like sentiments, hopes, and sufferings, without any fixed ecclesiastical polity, without institutions or a regularly ordered ministry—in other words a religious society, trusting for all that was essentially objective in its existence, form, government, Sacramental rites, to the dictates of a prudential expediency, rather than to the original and permanent appointments of its Divine Founder.* We would not be unjust to our author, nor attempt to identify him with the perilous errors of these celebrated intellects, were we not satisfied of his proneness to that extreme of theological speculation. We estimate him not only by his intellectual affinities; but also by his own words. Sir James Stephen never penned a more elaborate paper than the famous article on the "Port Royalists." Having gone through a great variety of detail, and illustrated by his felicitous and glowing narrative, many of the noblest passages in the annals of that memorable school—passages fairly saturated with the spirit of religious controversy; he concludes, in a strain, finely worded, nicely and carefully expressive of his own sentiments upon differences of Creeds and communions, and generally upon the terms of salvation. We there read the following language:

"Is there not a Church as pure and more Catholic than those of Oxford or Rome—a Church, comprehending within its limits, every human being who, according to the measure of the knowledge placed within his reach, strives habitually to be conformed to the will of the common Father of us all."†

Not to quote more of a similar tone, may we not ask, is it possible that such sentiments could have been uttered by any but a mind steeped in religious indifference, and deluded by a false and pernicious idea of true Christian comprehensiveness? This indeed is a Catholicity which unbelief would hail as cardinal doctrine of its own Gospel. It renders all truth a nullity, and a shadow; and the Church—in spite of that Creed, Discipline, and Worship rooted in its very being—an expansive, elastic society, flexibly adjusting itself to the Religious vagaries of mankind. It points to a Kingdom, without laws or boundaries, within whose capacious fold, Jew and Infidel, Socialist, Budhist, and Christian, may gather and freely mingle. Sincerity, not truth—the subjective workings of the individual reason, not the free grace of God—are the forces

* See Guizot's *History of Civilization*, p. 57.

† *Edinburgh Review*, 1841.

which are to regenerate the human soul. And an enlightened charity which tolerates no exclusions or resolute separations—not the stern, sharp discriminations of a Revealed Scheme, demanding actual conformity with its laws—is to settle the terms of membership. This miserable notion is only the old heresy revived, of Natural Religion, uttering itself through the vocabulary of Christianity. It has got to be a sad day truly for the Church of England, when the holders of such sentiments are elevated to the rank of guides in the most important departments of thought. And it is humiliating to reflect, that the fact of such being the opinions of Sir James Stephen, considerably promoted his prospects of an election to the chair of History in Cambridge, vacated by the death of Professor Smythe. Instances like this have of late been neither few, nor unimportant in their immediate bearings upon those quarters whence are to come the future Clergy and Statesmen of England. With unutterable sorrow we are forced to confess the lessening influence of the Mother Church over State councils and the national sympathies. Internal discord has slackened her sinews—heresy and schism have trencched upon her boundaries—the corrosive action of a secular, political covenant, has well nigh emptied her heart of vitality. But our hope for her is in God; and in the fact that she knows her danger. Her story for three centuries past, and especially during those periods when she has shown a hopeful, true life, has been one of trial and toil—of sad defeats and hard won victories. Seamed and riven by the lightning, the smell of purging fire has been in her garments. At the Reformation, plundered and impoverished—cut down by the Rebellion, and burnt to the very earth—flattered into indifference, and beguiled by the slow poison of State favor into criminal indolence, by the Revolution of 1688—she, in our own day has attempted no manifestation of an energetic impulse, no effort to reclaim her alienated prerogatives or revive her buried glories, or to enforce her Apostolic pretension, which has not arrayed against her in bitter opposition, the combined hosts of popery, dissent, rationalism, and State infidelity. At one time, frozen by neglect, or enervated by patronage—at another, vexed by harsh disappointments and deprived of rightful and organic functions—she still stands the noblest of the Reformed Communions of Christendom, unawed, undismayed and quite unconscious of the mighty powers coiled up within her; the powers of a profound, earnest, spiritual experience—a sanctified learning—ample material resource—and, above all, the powers of a true and eternal Gospel Commission.

But our fear, from this frequent and designed elevation of theological radicalism, to the high places of the Universities, and to the consequent mastery over intellectual culture, is not confined to the present condition and future prospects of the English Church. It is an apprehension, not to be divorced from considerations of the stability and perpetuity of the State. The British Empire, broad and mighty as is its sway, firm and deep as may seem the basis of its rule, can less afford than the pettiest European principality, to dispense with the distinctive sanctions of Christianity. Such is the free, plastic, variable and revolutionary character of modern civilization—so frequent and stormy are the conflicts of its antagonistic forces—so easily and rapidly achieved are fundamental changes in the forms of government and the policy of nations—so extreme and impetuously active has become the citizen, as well as Christian individualism of the time, that no State can hope for power or permanence, which slights, or ignores, nay, which fails duly to recognize those distinctively Religious sanctions, or to maintain in some way, more or less direct, the doctrinal and institutional foundations on which they rest.

For, amid the impetuous yearnings of man for social advance—amid the violent shocks communicated to the organic life of States, by frequent innovation, or radical change; and amid the perpetual flux of popular opinions, aims and sympathies, generating discords and alienations, which the existing order must fashion to its own mould, or be vanquished by them—what, but these sanctions, these ministries and institutions of Christianity, can secure even an approach to unity of spirit, and the bond of peace? They represent and promote a unity which can live on, in spite of intellectual differences and social discords—a unity sunned into power, and perpetually vitalized by the shadowless countenance of that eternal Being whom it faintly images to mortal eyes. They clasp what is deepest, broadest, and highest in man—binding the labors of reason to the laws of duty—ruling the pantings of lust, and the grossness of the sensual heart by the dictates of a quickened conscience—and lifting the human soul to an unselfish range of aspiration by proclaiming the truth of an immortal existence. To loosen these spiritual bands and ties, is to loosen, in a corresponding degree, the national life, around which they are thrown. Laxities in Religious faith, speedily repeat themselves in all departments of thought and action lying beneath it. The latitudinarianism, or infidelity, which shall prove itself a solvent of Christian doctrine, and institutions, will prove itself, equally, the solvent of all permanent

political empire. That process, which dilutes Religion into a tasteless, impotent mixture, or, under a false theory of comprehensiveness, evaporates into airy, subjective nothings, the sharply marked system of the Church, will be found of equal efficacy in sapping every well ordered civil polity.

To no living nation, do thoughts like these apply with so solemn an emphasis as to England. Look at her past. We find no glory there, in which that spiritual, religious element, is not largely mingled. Look at her present. The same element underlies the whole superstructure of her power. And as to her future, eliminate that element, and she has none. British Statesmen wax eloquent, in Parliamentary harangues, over that sentiment of loyalty, which binds in affectionate reverence, those millions to the throne, and through it, to the principle of civil order. But where, let them answer, would have been that sentiment of which they boast, in the revolutionary perils of the eighteenth century, but for the conservative sanctions of that Church, on whose liberties they now so often and with so little compunction trample? British greatness!—we linger about it, as the noblest feature in the civil History of mankind. Broad, solid, and brilliant; adorned with whatever is splendid and enduring in the triumphs of industry, arms and letters—it seems now, in the flush of still ripening power, to grasp an immortality of fame. But strong as it is, it will not bear the grovelling expedencies, and vulgar tamperings of a faithless, unchristian statesmanship. It can be perpetuated, only by a habitual recurrence to the primary and pregnant source whence it chiefly sprang. That source has been, and it must continue to be, the constitutionally serious, thoughtful, reverential temper of the national character wedded in genial harmony and by manifold ties, to a positive faith—to the Church—to distinctive Christianity. Better, then, we say, for England, that her commerce should be swept from the seas—that her vast marine should be tied up to rot in her docks—better, that the loom and the wheel should stop, and that her mines should shut in forever their untold wealth—better that the pulses of a mere material life should grow slack almost unto death, than, as has been done, to corrupt the fountains of thought, and distort her hitherto stable and vigorous type of religious character, by stamping, with the dignities and prerogatives of office, either in the Church, the State, or the University, speculating, reckless, latitudinarians in Religion, and insatiate radicals in Political Science.

The importance of the foregoing topic, has led us into a longer train of remark than we intended. It was suggested,

not by the avowed radicalism of our Author in Church, or State; but by what we believe to be his tendencies and affinities. His Lectures, on the History of France, are able and learned efforts; worthy of his distinguished literary reputation; and in style and execution, of the important theme which they treat. The arrangement of topics—the groupings of events—the laying down of premises, and the modes of inferential reasoning, are, with hardly an exception, clear and well digested. Having critically examined the leading writers and theories that came naturally within his range, he goes on to mark out the work before him. His predecessor, Professor Smythe, having devoted his attention to the elucidation of the best methods of Historical study, and having very thoroughly accomplished his task, Sir James Stephen deemed it proper that he should enter on a more directly expository line of inquiry, and furnish opportunity for the application of those methods to the annals of some living nation. As a prominent feature of this undertaking, he desired to analyze the elements of Modern Life; to trace the processes, formative of national existence; to show how the various European nationalities were slowly elaborated out of primitive barbaric races; and, more especially, to develop the progress of that highest, mightiest, and yet most intangible of humanizing agents, the power of opinion, as representative of the cultivated intellectual forces of man. This end could hardly be reached in connection with the whole subject of Modern History. It would be defeated by the infinite abundance and variety of the material. A certain narrowness of range seemed necessary to clearness and completeness of view. Hence it was a question of much importance to select the annals of that nation which, by position and sympathy, might be expected to reflect most truly in its own struggles and experiences those of collective European life. The national story chosen by our Author for this end, and the reasons for the choice, are set forth in the following eloquent passage, which may be taken as a sample of the glowing style pervading many of these Lectures:

"There are natural prejudices which would predispose us to regard our own land as forming such a centre of the political system to which it belongs. I believe, however, that the more deliberate judgment of us all will induce us rather to assign that destination to France, for, among the temporal powers of the Western world, monarchical France enjoyed the largest, if not the most abundant, possession of whatever constitutes national greatness; such as unity and continuity of government, military power, loyalty and love of country, intellectual eminence, and skill in those social arts by which life is humanized and softened. In industry, and wealth, and commerce, in the great science of ruling man, in the love and right use of freedom, and especially of spiritual freedom, England, indeed, has neither a superior nor a rival. In Northern Italy, it is true, art and science

were approaching their meridian splendor, while France was yet scarcely emerging from mental darkness. The Germanic body, it may be admitted, was already holding in check the papal despotism and preparing the way for the Reformation, and assuming its office of conservator of the national independence in Europe before France had contributed anything to the general interests of mankind, or had learned to understand or to prosecute her own. Yet, amid disasters so fearful and so protracted as no other people have endured in modern times, the French have, during the last six centuries, from causes to be hereafter noticed, been the arbiters of peace and war in Europe; have borne to the other European States relations more intimate and more multiplied than have been maintained by any other power with its neighbors; have differed in their manners, their language, their literature, and their ideas, even among the most zealous antagonists of their power; and have irresistibly attracted the gaze of all other people toward their policy, their institutions, and their wonderful succession of actors on the stage of public life among them; of actors, whom we occasionally love and not seldom abhor; whom we sometimes regard with admiration, but more often with amazement; whose biographies compose the greater part of the history of their nation; who have left no heights of virtue or of wisdom unscaled, no depths of folly or guilt unfathomed; and who exhibit, in the strongest relief, every conceivable variety of human characters, unless, indeed, it be that they are unable to be dull."

Having thus stated the grounds of his preference for the annals of France as the basis of his historical illustrations of the origin and development of European civilization, he proceeds to subdivide his subject, and announces the following as the general problems for consideration:

"*First*—What were the nature and what the causes of those changes, social and political, which conducted Gaul from the state of a Roman province to that of a feudal sovereignty, of Princes confederate with each other, but all subject to one common head? *Secondly*—What was the real character of that feudal sovereignty, and what its influence on the future condition of France? *Thirdly*—What were the causes, social and political, which conducted France from the state of a feudal confederation to that of an absolute monarchy? *Fourthly*—What was the real character of that monarchy, and what its influence on the future condition of France? And, *Fifthly*—What were the causes of its decline and of its fall at the French Revolution of 1789?"

Sir James Stephen does not conceal the fact, that a double motive impelled him to undertake the elucidation of the Annals of France. He was attracted, not only by those attributes of character—not only by that expansive sympathy and lively sociableness, which have so eminently qualified the French nation to embody and illustrate, under forms peculiar to itself, the prominent features of all modern national life; but also, by the unrivaled abundance and excellence of its Historical collections. In this particular, France distances all competition. To gather, classify, and preserve every fragment bearing upon her own eventful story, no pains or expense has been spared. Over the dark obscurities of the earliest dates in her annals—over the confused and almost chaotic vestiges of the Roman, the Romano-Gallic, and the Franco-Gallic periods, during which the decayed and battered

members of the old Civilization were dropping into the same grave with the dead empire of Rome; and the germs of modern life and nationality were feebly struggling upward through the ungenial soil of barbarism; over these periods—the sources of all European History—a brilliant light has been cast, by that severe spirit of historical research, which has marked the progress of the literature of France, and has often been encouraged by the munificent bounty of her rulers. Of her heroic age, beginning with the Capetian dynasty, and reaching on to the last of the Crusades, she possesses—in the venerable Chronicle of Gregory of Tours—in the fascinating annals of Froissart, the more elaborate records of Philip de Comines, and the copious, carefully compiled “*Chroniques de Saint Denis*,” the most ample illustrations. While in the herculean labors of the Benedictines of St. Maur, she offers to the student of her annals, a mine, copiously abundant in unwrought material. The mention of those illustrious ornaments of the monkish life, awakens in us grateful memories. More than a passing word seems to be their due; for to them theology is indebted, not less than History, for the richest and most valued contributions to its patristic literature. There was no department of letters, which they did not enrich by their exact erudition and original efforts. With a zeal that never waned—with an amplitude of learning, extending through all branches of human inquiry—with a range of research as profound and varied, as it was severe, and with a lofty, unselfish love of letters, extraordinary in any sphere of cultivated intellect, and almost marvelous amid the torpid, deadening obscurities of monastic seclusion—they toiled on in the enlargement of their country’s literature, producing not only critical tractates on all points of historic interest, and learned commentaries on previous authorities; but an authentic, exhaustive *resumé* of the entire history of France, up to their own time.

To another and strange source, one usually fruitful only of bitterness and confusion, France is under large obligation in this department. We mean political controversy, party jealousies, the strifes and conflicts of the three chief orders of the realm. These, to be sure, may have given rise to much unsound writing. They may have carried partisanship into History, and perverted it to selfish ends, or to the support of mere theories. They may have rendered it abstract, speculative, and degraded it to the rank of an oracle, whose voice was deemed of moment only as it bore upon the decision of some disputed question between the battling estates of the

kingdom. And yet, whatever the injuries to History as a science, resulting from this course, the benefits were certainly large. Truth, vital, important and politically generic, not unfrequently issued from the collision of contradictions. Opposite theories met, quarreled, and vanished; but they left something on the battle-field more valuable than themselves. Monarchy, when curtailed of customary prerogative, or checked in the march of usurpation, or shaken by aristocratic or popular agitation, summoned forth its champions. Their line of defense was always historical. They went backward to the formative era of the empire, and bringing out old facts, gave them a new version. And so has it been with the Noblesse and the Bourgeoisie, in the vicissitudes and extremities of their political career. They have uniformly appealed to history to support their respective franchises, and their peculiar theories of the State; and have just as uniformly assigned to historic facts the interpretation most favorable to their own party ends.

But this special pleading of the Three Estates, in times past, conducted on a historical basis, and the exhaustive analysis of events proceeding out of it, prepared the way for those brilliant, comprehensive, philosophical, and, we may add, unrivaled expositions of French History; and through it of all modern History, furnished, in our own day, by the labors of Thierry, Guizot and Michelet. These distinguished writers have only gathered in and systematized principles, which, one by one, had been previously elaborated, by the slow and passionate conflict of partisan discussions. Thus, (to name a few instances illustrative of this statement,) Hottoman, the first of the French politico-historical essayists—in his *Franco-Gallia*, (1574.) a work written to establish the revolutionary doctrine that the king-deposing power resides in the noblesse and the communes, and, as Hume tells us, considered, so late as the time of Queen Anne, a satisfactory defense of the English Revolution of 1688—brings out much important matter respecting the intercourse of the conquering Franks with the conquered Gauls, and generally upon the social relations to which that intercourse led; thus throwing light upon the most obscure and difficult portions of the Annals of the first two dynasties of France. Fénélon, in his elaborate treatise on the French Empire, written as a text-book for the Duke of Burgundy, and designed to vindicate the hereditary character of the monarchy, contributed largely toward the illustration of the growth and general fortunes of the monarchical principle. Boulainvilliers, moved by the attachments and hatreds of

party prejudice, and especially by an intense disdain of the Commons, addressed himself to the task of demolishing their audacious claims to power. In the execution of this task, and as its only valuable and permanent fruit, he gave to the world an unanswerable and luminous historical analysis of the nature, and duration, and influence, of the primitive antagonism existing between the invading and invaded races of France. While, in the reply to this work by the Abbé Dubos, the elected champion of the *tiers état*, an author, whose reputation was as brief as it was brilliant—was developed the great seminal truth of all Modern History; the truth, that, amid the inroads and desolations of barbarian races in the fourth and fifth centuries, there was no fatal break in the identity and continuity of the Roman people, the Roman institutions, and social arrangements, until the vast empire yielded up its dissolved members and floating fragments, to form the basis of the mediæval States. To the immense labors, then, of the Benedictines of St. Maur, and to the earnest, persevering spirit of her political controversialists, we say France is chiefly indebted for the unrivaled fulness of her historical collections.

Of all this abundance, this well assorted accumulation of analysis, reference, commentary and general results, worked up into primary, leading, and now universally accepted principles, by such writers as Savigny, Thierry, and Guizot, Sir James Stephen has availed himself; and we may add, with a freedom which quite reduces many of his Lectures to the level of compilations. This is particularly true of his account of that confused, anarchical period, that border-land between the old and the new civilization—dark, shadowy, and fictional amid the uncertain twilight which hovered over the vanishing order of the Ancient Empire, and the slowly germinating institutions of the new European life. In his notice of this—the Romano-Gallic section—we find, interspersed with occasional criticisms, little else than the once brilliant and novel, but now, through long familiarity, common generalizations of the French disquisitionists.

Of Feudalism, that first, vigorous, compact, and gnarled outgrowth of the wrecks of Roman life, and the rough, stormy, passionate energy of the Teutonic races, he gives us the following critical estimate:

"Of all the varieties of political institutes under which the nations of the earth have ever lived, the feudal system is perhaps the only one which, during its existence, was sustained by no popular enthusiasm, and which, after its overthrow, was followed by no popular regrets. It was a protracted reign of terror; and,

so far as I am aware, no trace exists, either in the lighter or in the more serious literature of the middle ages, of any sentiments having been entertained by the people at large towards the chatelains, the barons, and the seigneurs under whom they lived, but such as terror invariably inspires. The writers of romance and poetry in our own age have found their account in depicting the brilliant spectacles which the society of Europe is supposed to have exhibited in those warlike times; and in giving utterance to the patriarchal attachment and to the loyal reverence by which they have imagined the actors in those scenes to have been animated. When we deliberately enter Fairy Land, we, of course, expect to be greeted with fairy tales; but if we are willing to quit the world of fiction for the world of realities, we must acknowledge that feudalism was nothing better than a stern, relentless, and unmitigated tyranny; the nearest approach which had ever been made in the Western world, and in the lands which Christianity has claimed for her own, to the blighting and heartless cruelty which divides and governs the nations of the East by the institution of separate and indelible castes. Feudalism, indeed, had its appointed office in the history and progress of Christendom. It was the discipline through which it was necessary for mankind to pass in their progress to social improvement and civilization. The Crusades, guilty, insane, and wasteful as they were, had also their destined purposes to serve. Among them, not the least important was, that of bringing the feudal discipline to a close as soon as the office assigned to it had been accomplished."

Agreeing in the main with our Author, we would plead a slight abatement of his sentence. It is easy enough to see the dark side of that old institution, to bring out its repulsive features, and to show how barren of enthusiasm was the moral track over which it passed. The mass of life and energy, it shaped to a sublimer mould, and humanized into, at least the incipient refinements of civilized society, has perished. Its traces are utterly gone—wiped out by the onflowing generations of the race: and the sparse, imperfect records which preserve its memory have been blotted and blurred by the bloody washings of a hundred revolutions. Feudalism, mediated between two widely sundered conditions of humanity. It bridged the heaving sea which separated anarchy from order—a stormy, uncurbed, individualism, from the legitimate centralization of civil power. It was a shoot from the organic life of humanity—an issue of its instinctively apprehended necessities—and as such, it could not, from the nature of things, have been without the drapery, coarsely woven indeed, of genial sentiment and warm reciprocal attachments. The baron respected and loved the unquestioning obedience and unselfish devotion of the vassal: and, in turn, the vassal admired and worshiped the prowess and valor of his lord. Harsh, iron-handed, oppressive, negative of personal rights it was; and so was the age to which it was called to give form and pressure. A mountain weight was demanded to keep under the agitated passions of the time. An unrelenting rule was needed to produce a temporary calm, for the operation of social and Christian influences.

The great virtue of feudalism, lay in its fitness to the work before it. The fact that it did its work—that it determinately finished one section of man's development, and began another of nobler sort, and vaster promise, amply attests, that it grasped the moral sentiments of man, not less than the external rule by which he was governed—that it had its enthusiasms, though latent—its attachments, though harsh and rough, and its victories strictly moral in character and tendency, though blood-stained and barbaric. It is idle, nay, impossible, to suppose that that institution, that social state was not permeated by profound and mighty moral forces—was not quickened by the most lively and aspiring instincts of humanity, out of which, as a spontaneous harvest, grew the sentiment of loyalty toward a central, kingly head—the bonds of the municipal corporation, and, above all, the noble venture, the impetuous valor, and the grand magnanimities of the Crusading ages.

Feudalism, then, we would not altogether strip of romantic interest—or hold it up as some angular, repulsive, skeletoned relic, never graced with the rounded proportions of living flesh. We would let it remain where it is, in the far perspective of History—primitive, rude, and scarred with the thunder of a battling race. We would gaze at it, as wealth looks down from its high places—its calm, luxurious retreats—upon the severe poverty and the torn covert of its early days—as the strong man, upon his childhood—as genius in the full sweep of cultivated faculty, upon the first attempts to tutor its rebellious wanderings—as something to be respected, for what it did for us, when it was our all.

The central theme of the Lectures of Sir James Stephen, and that on which he lays out his strength, is the origin and growth of the French Monarchy. His observations on this institution, have, more than any others in his work, impressed us with the extent of his ability, and the entire mastery he wields over the whole subject he has undertaken to elucidate. The monarchical principle, at first, slow in its advances, at length progressed rapidly to its culminating point in the absolutism of Louis XIV—whose reign was at once the summit of its power, and the beginning of its protracted and finally convulsive decline. The representative, and the fruit, of that tendency to political centralization, to which nearly everything ministered from the thirteenth to the opening of the seventeenth century, it hung like a vast absorbent over the elements of national life, gathering up in its strong capacious grasp the various safeguards of popular freedom—fiefdoms,

corporations, local magistracies, and at last whole provinces. For four centuries the Monarchy moved steadily on to the climax of its strength. But while busied in erecting the intrenchments which it fondly deemed would render its sway perpetual, it was also unconsciously generating that political, revolutionary protestantism—that undying love of right, which waxes stronger as its object recedes—which combining with the spirit of religious discord and innovation secured first, the curtailment of its absolute prerogative, and finally, in 1789, its permanent overthrow. There is no chapter in History, so strikingly illustrative of the intrinsic feebleness—the inevitable proclivity to dissolution which unlimited power carries with it—as that which records the fortunes of the French Monarchy, from the reign of Louis the IX to that of Louis XIV. As bearing ominously, upon the present usurped, despotic rule under which France has fallen—a dupe to the false promises of a reckless adventurer—a slave to the delusion of a traditional, patronymic glory—we quote our Author's graphic and eloquent summary of the results of absolute Monarchy in the sixteenth and seventeenth centuries. After explaining why neither the privileged orders, nor the judicial order, nor the municipalities, nor the States-General, nor the Reformers, nor the men of letters of France, were able to stem the current which bore her forward to what Voltaire calls a resemblance to the government of Morocco, he proceeds to say—

“My last general object has been to show, by some few illustrations, what that despotic authority really was, from the time when Henry IV first acquired the undisputed possession of his throne, to the time when Louis XIV conducted the government of France in person. If absolute power could ever be confided to mortal man, where could nobler depositaries of that high trust have been found than in the succession of great men who filled up that interval in the history of their country? What ruler of mankind was ever gifted with a spirit more genial, or with views more comprehensive, than those of Henry IV? or with an integrity and a patriotism more noble than that of Sully? or with an energy of will superior to that of Richelieu? or with subtlety more profound than that of Mazarin? or with a zeal and activity surpassing that of Colbert? or with a greater decision of character than Louvois? or with a majesty transcending that of Louis XIV? And yet what were the results of so much genius and intellectual power, when intrusted with political powers so vast and unrestrained? The favorable result was to add to the greatness of France and to give birth to some undying traditions, pointing, to her still more extensive aggrandizement. The unfavorable results were, to produce every variety of internal and of external misgovernment—to promote wars more sanguinary than had ever before been waged between Christian nations—to produce a waste of treasure, so vast that the simple truth seems fabulous—to excite a protracted civil war—to create artificial famines by absurd commercial restrictions in a country blessed beyond all other European States with a fertile soil and a genial climate—to kindle persecutions which altogether eclipse, in their enormity, those to which the early Christians were subjected by the Roman emperors—to subject the territories of

the belligerent neighbors of France to desolations for a comparison to which we must look back to the histories of the Huns and the Vandals—and to corrupt the moral sense of the people by the exhibition at the court of their sovereigns of a profligacy of manners resembling that of an Asiatic, rather than that of a European monarchy.”—p. 690.

Reserving for future consideration, the subject of the French Reformation, handled by our Author with his customary ability, and abounding in questions of the deepest interest—questions too important to be solved in a few, brief pages—we cannot close, without a few words of comment on the three Lectures devoted to the illustration of the “Power of the Pen”—as an agent in French civilization. To the general reader, they are the most attractive of the course. We know of no more fascinating specimens of a sound and genial criticism, united with the flowing narrative of History. Elaborate and eloquent in style—just in the statement of characteristic distinctions, and unsurpassed in the masterly talent they exhibit, for animated and condensed description, they give us the marrow of French literature to the time of Louis XV,—presenting many valuable and original views of its language, schools of thought, and of the influence they successively exerted upon the national temper.

In the prosecution of his plan, our Author attempts an exposition of the intellectual history of France. He calls up from their long repose the majestic fashioners of the Gallic soul—those peerless intellects enthroned in the reverence and affection of all succeeding ages—the very memory of whose achievements, and the traditions of whose power over the mind and heart of man, still give tone and direction to the empire of letters. Under his enlivening, brightening, pencil, they once more stand forth with the distinctness of life, from the cracked and faded canvas on which their historic lineaments lie. Their reappearance dwarfs the big, clamorous pretension of our present labors, and produces, by the mere force of comparison, a startling shrinkage of size in the sounding, ambitious theologues and literateurs of the day. Like so many hoary forms they come down from the distant mount—cloudy with the exhalations of man’s perpetual decay—yet radiant with the mild light issuing from the immortality of genius, and the benediction of

———truths that wake
To perish never.

Long and fondly has our gaze lingered upon those two Titanic statues, lying luminously out from the mists and shadows and

chaotic confusions of the twelfth century. Abelard, and Bernard of Clairvaux, by the naked force of genius, divided between them, an almost imperial sway over the intellectual and spiritual energies of their age. Rivals in Scholastic learning—philosophical speculation, and captivating eloquence—rivals in the power they exercised over human opinions—no two men were ever more unlike in their native cast of soul, and mental idiosyncrasies. Their characters typified each the principle by which it was moulded—and in conflict, they symbolized that dread antagonism which from the beginning has shaken and divided the moral life of humanity—the antagonism between faith and reason—really and absolutely without foundation—and potent, only relatively to man, and that through his own spiritual darkness and disorder.

Abelard—the founder of all the logical, sceptical schools in France which have run through so many vicissitudes of glory and disgrace, power and weakness—the throned monarch of speculative philosophy—the champion of the rights of reason—regarding all knowledge as beginning in doubt, and all faith in denial—reverencing the reason, simply in the might of its natural culture, and in the depth of its native insight, as the one supreme judge of truth, and only certain guide to its possession—in short, the Nominalist, and master genius of Rationalism—St. Bernard—to the greatness of whose intellect, the depth and variety of whose learning, the stainless purity of whose character, and the soundness of whose judgment, rival Princes and disputing Popes deferred the decision of the mightiest questions in Church and State—enchaining by his marvelous eloquence the sympathies and passions of contending races—moulding as by an invisible sorcery the drift of opinions and the resources of nations—separated by seven hundred years from St. Augustine, and yet reproducing his earnestness and acumen, and filling to very repletion the vast and almost fabulous measure of his versatile and gifted genius—the Platonist, regarding the reason as the repository of divine ideas, of axiomatic, necessary intuitions, and faith as the culmination and repose of its power—the Mystic, placing the beginnings of knowledge in the docility of belief, blending the quiet and solitariness of Oriental contemplation with the passionate reach after conquest over life's woes and contradictions—the Realist, sternly insisting upon the objective character of truth, interpreting it as the eternal and unchangeable expression of the being of God—and running out evermore into typical, generic forms, corresponding to the sponta-

neous ideas and intuitions of the soul of man—such were the two patriarchs of modern thought.

On the dicta of these illustrious thinkers were reared the rival schools of Scholastic theology and speculative philosophy. Their conflicts foreshadowed the intellectual and religious antagonisms of later times. The history which recorded their efforts and experiences—their dark gropings after a solution of the great problems of human life and destiny, was the luminous and comprehensive prophecy of the almost death-struggles of more recent ages. The Reformation reproduced them, in opening up those stormy sources of a larger measure of freedom to individual man. They have found utterance too in the sphere of states. Through the phrenzies of popular revolutions, not less than the agencies of peace, and the quickening life of ancient institutions, they have modified the civil relations of mankind. They still live in the very questions which are now so profoundly agitating all Christian men—questions involving the harmony of philosophy and Religion, Science and Revelation, reason and faith, authority and private judgment. The chords swept by those master-spirits seven hundred years ago, still give forth their vibrations, and little else than their echoes are the deepest controversies of our age.

Thus the teeming, hopeful, struggling present, and the vast and visioned future stream up from the dead—distant past. Thus the world-current moves on from generation to generation, reflecting the unbroken, majestic continuity of the moral life of man, and bearing onward the same mysterious problems which, in every period, have engrossed the energies of his intellect, and fed, while leaving unsatisfied, the diviner aspirations of his soul.

HUMPHREY'S HISTORY OF THE PROPAGATION SOCIETY.*

9. The inhabitants of Christ Church Parish had not a missionary sent to them until the year 1711. However, that the people might not be left destitute of having divine worship celebrated, the Reverend the Clergy neighboring to this Parish, Mr. Commissary Johnston, Mr. Maule, Mr. Hasell, missionaries from the Society, and the Reverend Mr. Lapierre, gave each a sermon monthly at this Church, until the Society appointed the Reverend Mr. Gilbert Jones their missionary there. The foundation of Christ Church was laid in 1707, and the public allowance of £333 was expended, but the building not completed in 1712, when Mr. Jones came to this Parish. Upon his being elected Rector of this Church, the parishioners petitioned the General Assembly for a further sum toward finishing their Church; £200 more was given, and the Parish raised among themselves about sixty-seven pounds more, with which they finished their Church, bought one hundred acres of land for a Glebe, and built a convenient house and kitchen at four miles distance from the Church. Mr. Jones sat about the duties of his function, with great diligence and earnestness; and as the people had been long without a resident minister, there were many grown children and persons of age unbaptized. He persuaded them to bring their children for baptism, and soon after his being settled there, received into the Church one hundred and thirty-six children besides seven grown persons; though the number of housekeepers then was but one hundred and five. He used also great pains to persuade the masters and mistresses to assist in having their slaves instructed in the Christian faith; but found this good work lay under difficulties as yet insuperable. He wrote thus concerning this matter. *Though laboring in vain be very discouraging, yet (by the help of God) I will not cease my labors, and if I shall gain but one proselyte, shall not think much of all my pains.* He was not only very laborious in his cure, but out of a kind regard to the poverty of his parishioners, occasioned by the Indian war, he declined taking any contributions from them, lest some unsettled persons might think their religion too dear, and therefore forsake it. He contracted several fits of sickness by his constant application, and so impaired his constitution, that he was obliged to ask leave from the Society to come to England; the Society consented, and he returned home in 1721 and continued here in England.

The Society sent the Reverend Mr. Pownall in his room; he arrived there in November, 1722. He acquainted about two years after, that the number of his parishioners was 470 free-born, and that there were but few Dissenters among them; but there were above seven hundred slaves, some of which understand the English tongue, but very few knew anything of God or Religion. The people were very sober and industrious; he had a full Congregation, and above thirty Communicants, and had baptized several grown persons. Not long after,

* Continued from Vol. IV, p. 624.

having some affairs in England, which required his presence, he returned from his Parish and continued here. This Parish is at present without a Missionary, but the Society have agreed to send one in a little time.

10. The Church of St. Andrew's is situate about thirteen miles distant from Charlestown, on the south side of Ashley river; the Parish extends about twenty-one miles in length, and seven in breadth, and contains about one hundred and eighty families. The Reverend Mr. Wood was the first minister they had; a very deserving man, as Mr. Chief Justice Trott acquainted the Society. He entered upon this cure in the year 1707, but died soon after: the Parish was long vacant. The Reverend Mr. Taylor was appointed Missionary there, in the year 1711; but there arose some contentious disputes at first, and afterwards an unhappy distaste between him and his parishioners, that he was desirous to be removed. He accordingly removed to North Carolina with the Society's permission in 1717. About this time, the Reverend Mr. Guy, who, after the desolation of his Parish, (St. Helen's Port Royal,) in the Indian War, had been sent missionary to Narragansett, in New England; returned, upon account of his health, to Carolina, and was soon after settled at St. Andrew's, instead of Mr. Taylor. He made amends by his prudence and courteous demeanor, for the disobliging conduct of his predecessor. His former behavior had gained him the general esteem of the people in the country. The vestry of this Church therefore, upon his arrival, invited him to settle with them; as he had no Parish, he accepted of their very kind offer; and the society allowed of his being fixed there, upon the Vestry's request, joined to his own. He continued to perform his Ministerial Office with good diligence and success. This church was built of brick, about forty feet long, and twenty-five broad; there was a burying place contiguous to it of about three acres. A small boarded parsonage house was built, about a mile distant from the church, and twenty-six acres of Glebe Land bought for the minister; but there hath been since made an addition of sixty acres of good land to this Glebe, about the year 1727. Mr. Guy was not only careful in his own cure, but extended his labors to some other places remote, where he preached, administered the sacrament, and baptized several children, and some grown persons. He had such audiences generally at the house where he preached, that the people finding it too little to hold them, began to raise a subscription for building a church. The parish church in the year 1722, became too small to hold the congregation: the people therefore agreed to enlarge it, and presently subscribed £500. The commissioners appointed by the Vestry, agreed with workmen, and prepared materials for building; and the general assembly of the province, the more to encourage them to go on, ordered the public receiver to pay out of the treasury, the sum of £400, because the subscription money of the Parish was not sufficient to defray the charges. The church, as now enlarged, is in the form of a cross, begun in the year 1723, and since carried on by the contributions of the parishioners; it is forty feet long, and fifty-two feet broad, with a handsome chancel twelve feet long, and twenty-four feet wide, built of good brick, and the roof of cypress wood; the roof of the old part was

likewise pulled down, and built of cypress, well arched, ceiled and plastered, as is the new part. The church is adorned and beautified, with neat cedar pews, a large east end window, and two others, one, on each side of the Communion Table, with more on each side of the body of the church, all neatly arched, and well glazed. A decent font is to be placed on a pedestal three steps high in a semi-circle, at the entrance of the church, and a galary is designed to be forthwith built at the west end, for those people who have no pews. Mr. Guy persuaded several persons who were neglectful of the offices of the church, to a more regular behavior, and baptized many grown persons; and as the number of his hearers considerably increased, so also did the number of the constant communicants; he continues now in this mission.

11. The parish of St. George was formerly a part of St. Andrew's, and taken out of that by an Act of Assembly, in the year 1717. It is about nineteen miles long, and eight broad, consisting of five hundred English, in one hundred and fifteen families, besides thirteen hundred negro slaves. The church is situate about nine miles from Gooscreek, eleven from St. Andrews, and twenty-eight from Charlestown. By the Act of Assembly passed in the year 1717, for building this church, Alexander Skeene, Esq., Captain Walter Izard, Mr. Thomas Diston, Samuel Wragg, Esq., Captain John Canty, Mr. Thomas Warring, and Mr. Jacob Satur, were named Commissioners. These worthy gentlemen were very zealous to carry on this work. The allowance made by the Assembly of £333 being not sufficient for this purpose, they very earnestly promoted a subscription among the gentlemen of the country, and £1196 Carolina money was subscribed; yet that proving too little, the public did, four years after, give £466 more, to defray the charge of the building. A church was begun to be built in the year 1719, and in the year following the out-work was completed; it is a brick building fifty feet long, and thirty broad, besides the chancel. There is also a very good brick parsonage-house built, not half a mile distant from the church, situate on the very pleasant spot of ground near Ashley River, with a glebe of seventy-five acres of land.

The Rev. Mr. Peter Tustian was appointed missionary here, by the Society, in the year 1719; but upon his arrival, he found the country so disordered with party divisions, that he soon removed to Maryland.

The Rev. Mr. Varnod succeeded him; he arrived there in 1723, and was very kindly received by his parishioners; they were so well inclined to the Church of England Communion, that they constantly attended divine service, and so few absented themselves, that the church began soon to be too small for the congregation. A year after his arrival at Christmas, he had more communicants than ever were known to meet at that place, near fifty persons, and what was still remarkable, seventeen negroes. He baptized several grown persons, besides children and negroes, belonging to Alexander Skeene, Esq. Mr. Varnod extended his labors beyond his own parish; he sometimes used to preach at a neighboring French congregation, much to their edification. His own parishioners were also well satisfied with him. He continues still in his mission with good success.

12. The parish of St. James Santee consists chiefly of French Refugees, conforming to the Church of England. It contains upwards of one hundred French families, and sixty English, besides free Indians and negro slaves. Their minister hath only the salary of the country and some occasional gratuities, the whole making but a very scanty support. The Rev. Mr. Philip de Richbourg was their first minister, and approved himself, in all respects, a worthy man; upon his dying in 1716, the parish was a long time without a minister. In 1720, the Rev. Mr. Pouderous, a French clergyman, went over, and was fixed there by the Bishop of London; but neither he, nor Mr. Richbourg, had any constant salary from the Society, though they have had several occasional gratuities. The people are religious and industrious, and very soon, in the year 1706, petitioned the Governor and General Assembly, to have their settlement erected into a parish, and signified their being extremely desirous of being united to the body of the Church of England, whose doctrine and discipline they did most highly esteem; and the Governor and Assembly did pass an Act, that year, erecting their settlement into a parish, fixing the Parochial Church at Jamestown, and setting forth its boundaries, which contained about eighteen miles in compass, but by a subsequent Act, they have been much enlarged: the Rev. Mr. Pouderous continues now their minister, very industrious in his function.

13. Prince George's Parish was erected in the northern parts of this Province, at a place called Wineaw, in the year 1725, when Francis Nicholson, Esq., was Governor of this Colony. There was a considerable sum of money given, by Act of Assembly, for building a church here; and Governor Nicholson, to forward the work, gave £100 and the people contributed the rest. This is a frontier place, so very far distant from any Church, as the inhabitants have wrote to the Society, that they have lived many years without seeing any divine public worship performed, without having their children baptized, or the dead buried in any Christian order. The parish contains at present, above five hundred Christian souls, besides negroes and Indians, and the people were so zealous to have a minister of the Church of England, that they built a convenient church in the year 1726, and obtained of the country a salary of £100 proclamation money, and purchased two hundred acres of glebe land for their minister. Upon the repeated desires of the people here, the Society appointed the Rev. Mr. Morritt Missionary in 1728.

14. The Church of St. Philip's in Charlestown, the Capital of the whole Province of Carolina, had a salary of £150 of that country money, settled on the minister, by Act of Assembly: the Society were in hopes this might be a sufficient maintenance, and therefore did not at first allow anything to the minister. The Bishop of London (Dr. Compton) was very earnest to have a person of prudence and experience, to take the cure of this, the chief place in the Province, one who should act as his commissary, and have the inspection of Church matters. The Rev. Mr. Gideon Johnston was recommended to the Bishop, in the year 1707, by the Archbishop of Dublin, by the Bishop of Kil

ladoo, and the Bishop of Elphin, his diocesan in the fullest manner. "His grace assured, he had known Mr. Johnston from a child, and did testify, he had maintained a fair reputation, and was the son of a worthy Clergyman in Ireland: that he dared answer for his sobriety, diligence, and ability, and doubted not, but he would execute his duty, so as to merit the approbation of all, with whom he should be concerned." Bishop Compton was fully satisfied with this character; sent him to Charlestown and made him his Commissary. Mr. Johnston arrived in Carolina, after a long and tedious voyage, and was, unfortunately, near loosing his life, almost in sight of Charlestown. The bar of sand at the harbor's mouth, kept out the ship, in which he was passenger, till the next tide; and Mr. Johnston being sick, was impatient to get ashore, went into a sloop with three other persons; a sudden gust of wind rising, wrecked the sloop upon a sand bank; they lay there two days, before the boats and canoes, which were sent out, could discover them, almost perished with hunger and thirst.

Mr. Johnston upon his entering on his cure found the people at Charlestown unhappily disturbed with feuds and animosities; yet he managed himself with so much temper and prudence, as to avoid giving any offense or incurring the displeasure of either side. What afflicted him most, was the ill habit of body, which, by various incidents in his voyage, and since his arrival in the country, he had contracted. However, he struggled through every difficulty, discharged his duty with great diligence, and to the general satisfaction of his parishioners, though his cure, as being in the most populous place, was very laborious. He read prayers and preached twice on Sundays, read prayers on Wednesdays and Fridays, and frequently catechized the children. Besides the discharge of all his ministerial duties, he became useful and happy in composing, in some degree, the divisions among the people, and by a very modest and peaceable applying, persuaded many, who had differences, to converse without passion or bitterness. By these, and many other methods, he gained the respect and love of the best sort of people, of many parties. His parishioners knew his circumstances were strait, and that the country allowance was not sufficient to maintain him and his large family; the Assembly being then sitting, they procured a clause to be made in one of the Acts then passed, adding £50 a year more to his Church, *during his incumbency*. This was a very special mark of their favor to him, and the more so, because it was done without his using any public solicitation for it. He continued very assiduous in every branch of his office, until the year 1711, at which time, several pestilential diseases raged over all the country, and occasioned a great mortality, especially at Charlestown; notwithstanding these difficulties, he discharged all the duties of his function, with unwearied diligence. He contracted by his labors many infirmities, which increased daily on him; and he was forced to come to England for the recovery of his health. After staying here about a year and a half, he returned to his Church at Carolina, with an allowance of £50 a year salary from the society. He entered again upon the duties of his cure, with his former diligence and success, and continued so until April, in 1716. The

Hon. Charles Craven, Esq., the Governor of the country, was then returning to England. Mr. Johnston, with thirty more gentlemen, went into a sloop to take their leave of him, then in the man of war, and under sail. They waited on the Governor and parted with him, but in their return back a storm arose, the sloop was overset, and Mr. Johnston being lame of the gout, and in the hold, was drowned; the other gentlemen who were upon deck, partly by swimming, and partly by holding on the sloop, saved themselves, till help came. The sloop afterwards drove, and that, and Mr. Johnston's body, were found on the same bank of sand, on which he had almost perished, at his first coming to the country: he was buried at Charlestown, very much lamented by his parishioners, and especially all the clergy his brethren.

15. The missionaries represented frequently to the Society the great want of schools in this province, for the instruction of the children in the principles of Religion, and teaching convenient learning. Dr. Le Jean at Goosetree, did very earnestly press the Society to allow a salary for a schoolmaster in his parish, and they appointed Mr. Dennis schoolmaster in the year 1710; he had a good number of scholars for several years, till the Indian war broke out, which dispersed the people and all his scholars. The Society appointed also the Rev. Mr. Guy to be schoolmaster in Charlestown, in 1711, and also Curate or assistant to the minister of Charlestown, because that cure seemed too laborious for one person. There is now a handsome schoolhouse built by Act of Assembly, and the schoolmaster allowed a salary of £100 proclamation money. Upon Mr. Guy's being removed to the cure of a parish, Mr. Morrit was fixed schoolmaster here; but being lately chose minister of a parish, and leaving the school, the Society have appointed the Rev. Mr. Lambert schoolmaster and catechist or afternoon preacher there; and accounts have been transmitted to the Society, that he discharges his duty with diligence, and hath been very useful in training up the youth.

The people of the whole country are thoroughly sensible of the necessity of schools, for the Christian education of their children, and have, in several places, taken measures for founding of schools. An Act of Assembly was passed in the year 1724, for establishing of a free school in the town of Dorchester, in the parish of St. George. Upon this occasion some of the most considerable gentlemen of this colony, wrote to the Society, the chief source of irreligion and immorality here, is the want of schools; and we may justly be apprehensive, that if our children continue longer to be deprived of opportunities of being instructed, Christianity will of course decay insensibly, and we shall have a generation of our own, as ignorant as the native Indians. This Act hath been transmitted to Great Britain for the royal assent. The people also of St. Paul's parish have lately raised a sum of money by voluntary subscriptions, for founding a free school; and Mr. Whitmarsh of this parish, lately deceased, hath left £500 for this purpose; they now have good hopes of raising a sufficient fund for building and endowing one. The Rev. Mr. Ludlam, lately the Society's Missionary

at Goos creek, bequeathed all his estate, which hath been computed to be about £2000 Carolina money, for building and endowing a school at Goos creek. This Society, who are the Trustees appointed by his Will, hope to settle this school in a little time. The late Richard Beresford, Esq., of St. Thomas's Parish, in this colony, has been a great promoter of the founding of schools. He died in March, 1722, and by his Will bequeathed the annual profits of his estate, which was very considerable, in trust, to be paid to the vestry of that parish; from the time of his decease, until his son, who was at that time about eight years of age, should arrive at the age of twenty-one years: directing farther the vestry to apply one-third of the yearly profits of his estate, for the support of one or more schoolmasters; who should teach reading, accounts, mathematics, and other liberal learning; and the remaining two-thirds, towards the support and maintenance of the children of the poor of that Parish, who should be sent to this school. The vestry of this Parish have since received from this estate £6500 Carolina money, and placed out £1200 of it in purchase of a plantation, about half a mile distant from the church, containing six hundred acres of land, with convenient buildings upon it, for the use of the designed school; and placed out the remaining money at interest upon land security.

It is now to be hoped this necessary work, of the education of the youth, will be carried on with success; which the Society have always strove to the utmost of their power to promote; they have not only helped towards maintenance of some schoolmasters, but have also, at times, sent large quantities of good books, as Bibles, Common Prayer Books, Whole Duties of Man, Catechisms, and other devotional books. The Society have sent to this province, above two thousand volumes, and above £300 worth of small tracts, not bound.

16. I have now related the endeavors of the Society, towards settling religion in this colony; which, however small in comparison of the great end sought for, have, notwithstanding, had important consequences. The zeal and bounty of this Society, hath raised a noble and truly Christian emulation in the inhabitants of this province to carry on so great and necessary a work. The example set by the Society, hath influenced the people to contribute very bountifully to their own happiness, hath induced them, with great cheerfulness, to build churches, to assign stated salaries to the clergy, by Acts of Assembly, to allot glebes to the Churches, to open and to endow schools for the education of their children. Soon after the foundation of this Society, an Act of Assembly passed in the year 1706, for establishing religious worship according to the Church of England; for dividing the whole province into ten parishes, (to which three have been since added,) for allowing a considerable sum for the building each church, and ordering one to be built in each Parish; for incorporating the rectors or ministers; for allowing the ministers of the country Parishes £100 a year, current money of that province, each; and the Rector of Charlestown £150. All which Churches were soon after built, have been supplied with ministers by this Society, and have been faithfully paid their

settled salaries by the country. And lately, in the year 1723, a farther law was passed for augmenting the ministers' salaries, and appointing them to be paid in proclamation money. The clergy were so sensible of this liberality of the people, that they did in the most grateful manner represent to the Society, that considering the circumstances of the colony, it was a very generous settlement.

Thus through the pious liberality of the country, though there was scarce any face of the Church of England in this province, when this Society was first established, there have been thirteen Churches and four Chapels of Ease since built; a free school hath been erected at Charlestown. The whole body of the people have had the advantage of the administration of God's Word and Sacraments, and such a light set up among them, as, it is to be hoped, no age shall see extinguished.

CHAPTER VI.

Missionaries sent to North Carolina. The Rev. Mr. Blair sent Missionary, undergoes great hardships, returns to England. Other Missionaries sent thither; they meet with many difficulties, return to England. The Tuscararo Indians form a conspiracy against the English; ravage the colony; are at length defeated. Mr. Newnam sent Missionary; takes great pains in his Mission; dies.

1. THE Society had a very early knowledge of the destitute condition of this Province. The inhabitants, in the year 1702, amounted to above 6000 souls, chiefly English, besides slaves; a great number of the people were desirous of having the Church of England Worship settled among them; there were some Presbyterians, and fewer Quakers here, but many persons careless of all religion, and of a profane mind. However, some of the principal inhabitants did, in a very serious manner, and with a true Christian spirit, set forth their wants of a ministry to the Society.

But the Society received the fullest information from the Reverend Mr. Blair, who had been an itinerant Missionary in that country, supported with the bounty of £50 from the Lord Weymouth. He arrived in North Carolina in January, 1703, and entered upon the duties of his mission with great diligence and pains. The people were settled in such distant plantations on the several rivers' sides, that he was obliged to be continually traveling from place to place, which could not possibly be done without a guide, both on account of the badness of the roads, and difficulty to find them if once lost, as also by reason of the deserts between several plantations, some extending forty miles in length, without any inhabitant. Besides, there was another exceeding inconvenience in traveling this country; it was watered with seven great rivers, all without any bridges over them; two only which could be passed on horseback; the others had ferries over them, in some places,

and the passage there was chargeable. However, he exerted himself for some time, bought horses for himself and a guide, traveled over all the country, and preached twice every Lord's day, for above a year; and sometimes on the week days, when the people could bring their children for baptism. He baptized above one hundred during his continuance here. He was very useful to revive a sense of religion among them; and the people, in pursuance of an act of Assembly there, began to build three small churches. But he found the labor of continual traveling in excessive heats in summer, and extreme colds in winter, beyond his strength of body and mind. He would have resided on one precinct of the country, and officiated to all who could come to him; but the people were dissatisfied with this, telling him, Lord Weymouth's charity was intended for the good of the whole country. An Act of Assembly had been passed a little before, allowing £30 a year, of that country money, making about £10 sterling for a Minister in each division; but that Act was not then confirmed by the Proprietaries, so that he had no allowance from the inhabitants. These hardships rendered the mission so difficult, that some time after, he was forced to return to England, quite sunk with poverty and sickness.

2. This unprovided condition of the people, engaged the Society to assist them. In 1707, they sent over the Rev. Mr. Adams and Mr. Gordon, itinerant Missionaries, with a better support than Mr. Blair had. They were both very sensible they should meet with many discouragements in their mission; however, they entered on their office with much resolution. Upon their first arrival, they entertained hopes of good success in their labors, from the encouragement which they received from some worthy persons in the administration of the government at that time. But soon after their arrival, many ignorant and irreligious persons in the Colony, raised such factions and animosities, and above all, made such a blasphemous ridicule of the most sacred ordinances of the Gospel, in a manner too profane to be mentioned, as occasioned long and public distractions, and mightily retarded the progress of the Gospel. Mr. Adams and Mr. Gordon persevered, notwithstanding, in their missions. The whole Province was divided into four large precincts, Chowan, Paquiman, Pasquetanck, and Carotuck, besides Bath county, or Pamlico Division.

Mr. Gordon had the care of Chowan and Paquiman. Chowan is the westernmost, the largest and thinnest settled; the people had built a Church sometime before his coming there, but it was small, and sorryly put together, and therefore they then had intentions to build another. There were very few Quakers or dissenters in this Parish. The people indeed were ignorant, few that could read, and fewer write, even of the better sort; yet the body of them were very serious and well-inclined, ready to embrace, both in public and in private, all opportunities of being instructed. Mr. Gordon spent most of his labors in this precinct, it is very large, and divided by the great Sound and several rivers, which made his cure very laborious; however, he visited all parts of it, and baptised above one hundred children. Mr. Gordon had also the

next precinct, Paquiman, under his care. There was a little compact church built here, with more care and expense, and better contrived than that in Chowan. The Quakers here were very numerous. This precinct is not so large as the other, but the roads are worse. The people were very ignorant, and loose in their lives, unconcerned as to religion, through their want of Ministers and good books.

Mr. Gordon was in hopes the feuds and animosities among the people, would have abated in a little time, but on the contrary, they grew higher, and the public distractions increased. He found himself therefore necessitated to return to England; which he did, bringing with him letters to the Lord Bishop of London, and to the Society, from the two precincts which he attended; certifying that he had discharged his mission with great fidelity among them, and indefatigably employed his time in promoting the interest of religion in those parts.

Mr. Adams had the care of Pascotanck and Carotuck precincts. Pascotanck precinct then had no Church built in it. The roads here are the worst, but the country is closer settled, and better peopled than the other precincts. In their way of living, these people have much the advantage of the rest, being more industrious and careful. But they were above all, to be commended for their order, seriousness and decency, in attending Divine Worship.

Carotuck is the easternmost precinct, including the Sand Banks, and part of the south part of the Sound; a very incommodious place for damp colds in winter, and muschatoes in summer; they had no Church built here. Mr. Adams behaved himself with unwearied application; the extent of his mission was in some places above seventy miles. There were 839 souls in the precinct of Carotuck; he preached often, baptised here numbers of children, and administered the Sacrament. But the principal branch of his cure was the precinct of Pascotanck, where he chiefly resided. It contained above 1300 souls, 900 of which professed themselves members of the Church of England. He baptised in the Parishes of Pascotanck and Carotuck, above 214 children, besides grown persons, preached constantly, and administered the Sacrament in Pascotanck and in Carotuck.

When Mr. Gordon returned to England, Mr. Adams was much dejected, but resolved to make a farther effort. He continued very diligent in the discharge of his duty. However, the public distractions could not be composed through the perverseness of some Quakers. During all these broils, Mr. Adams behaved himself with so much moderation and diligence, as gained the favor and esteem of the most sober people, and preserved his character unblemished, even by his enemies. The parties here grew of more imbibtered spirits, and Mr. Adams was quite wearied out with the hardships he met with: he intended to return to England in 1710, upon which the Vestry of Carotuck, and Col. Glover, wrote thus to the Society:

"Mr. Adams, during his abode among us, hath behaved himself in all respects, worthy the character of a Minister, exemplary in his life, and blameless in his conversation; and now being bound for England,

we with sorrowful hearts, and true love and affection, take our leave of him. We shall ever bless that Providence that placed him among us, and should be very unjust to his character, if we did not give him the testimony of a pious and painful pastor, whose sweetness of temper, diligence in his calling, and soundness of doctrine, hath so much conduced to promote the great end of his mission, that we hope the good seed God hath enabled him to sow, will bear fruit upwards." The Vestry of Pascotanck write to the same effect; and Colonel Glover, President of the Council there, transmitted these letters to the Society, and wrote thus with them: "The inclosed papers being put into my hand, I held myself bound to present them to your Board, and to join with the subscribers in the character they justly give of the Rev. Mr. James Adams, and to which I am sure all persons, who have any respect to religion, do heartily concur. As for the difficulties he met with, he hath waded through them, under the vigilant eyes of the malicious enemy, without committing anything unbecoming a Minister of Christ." But before Mr. Adams embarked for England, he fell sick, and died in Carolina.

3. The Society resolved again to assist this people; and appointed the Rev. Mr. Urmstone and Mr. Rainsford Missionaries there, about the year 1711. Mr. Urmstone took care of the North Shore, at the lower end of Chowan, with all Pascotanck; and Mr. Rainsford of the West Shore. But they had not been long in the country, before the civil feuds among that unhappy people were followed with an Indian war, which threatened the total ruin of the Colony; and had it not been for a very timely and powerful assistance from their neighbors, the South Carolinians, it might have been effected. The Corees and Tuskararo Indians near Cape Fear, made a terrible insurrection, fell upon the inhabitants of Renoque, killed 137 of them; most of the Palatines, with a Swiss Baron, perished in the massacre. The Indians carried their plot on with great cunning and secrecy, and put it thus in execution, in a few hours in many places. The Indians did not meet in one body; but in small parties of five or six men, waited as friends on those whom they purposed to destroy; and killed them with such weapons as they found in their houses, or near hand. The South Carolinians in this distress of theirs, advanced £4000 and sent Colonel Barnwell with 600 whites and 600 Indians to their assistance; after a difficult march he met the Indians, killed above three hundred, took one hundred prisoners, surrounded the rest, being about six hundred in a Fort, and forced them to sue for peace; which he granted, as not having provisions for his own men, if the Indians should have held out; the other straggling parties of the Indians retreated into the territories of Fort Augustino, and lay there secure, under the Spaniards' protection.

Mr. Urmstone, no doubt, could not avoid bearing a share in this general calamity; however, he continued some years an itinerant Missionary. He traveled as soon as the heat of the summer was over, through the whole government one hundred miles southward, beyond Neuze River, sixty miles westward towards Virginia, and as far northeast. He

baptized in one half year two hundred and seventy-nine, twelve whereof were grown persons; and had it not been for the neglect of the parents, and want of convenient passage both by land and water, a great many more might have been baptized. Mr. Rainsford also continued some time preaching on the West Shore, and by his labors kept alive, among a wild and scattered people, some sense of religion; but at length was quite fatigued with the hardships of the mission, and quitted it. Mr. Urmstone continued longer, but was in some years worn out with the many difficulties and distresses he met with, and returned to England.

Colonel Eden, then Governor of the country, wrote a very pressing letter to the Society in behalf of the people. Some time after, the Society appointed the Rev. Mr. Newnam Missionary; he arrived in North Carolina in 1722, and transmitted to the Society an account of his labors and success in his mission. The summary of which is as follows:

"After a long and fatiguing voyage of above four months, from December the 1st to April the 10th, myself and little family arrived at Carolina. The late Governor Eden being dead, I waited upon the President, a worthy gentleman, delivered him my credentials, with which he declared himself satisfied, and received me with great kindness and respect. I hope I shall do a great deal of good. The Vestry have laid out my journeys where I am to officiate. The first Sunday I go by water, and some few miles by land, and preach at Esquire Duckingfield's House, (which is large enough to hold a good congregation,) till such time as they build a Church, which is hereafter to be called Society Church; and in order to do it, they are now making a collection through the whole Parish. The second Sunday I take a journey up to a place called Maharim, about forty miles off, where there are abundance of inhabitants, who are also making a collection to build a Church forthwith. The third Sunday I perform Divine Service at Esquire Duckingfield's. The fourth Sunday I go up to a place called Wicacon, about thirty miles' journey. The fifth Sunday I cross the Sound to go to Eden town, where the Vestry have also proposed to build a Church very soon. The sixth Sunday I go up to a Chapel on the South Shore, about twelve miles by water; and the seventh Sunday begin the same course again. But once every quarter I go up to a place called Renoque, eighty miles' journey; and the five last Sundays of the year, the Vestry allow I may go my rounds, and visit the remote parts of the country, where some inhabitants live, one hundred and fifty miles off; people who will scarce ever have the opportunity of hearing me, or of having their children baptized, unless I go among them. The country is in general very well pleased with my coming among them, but the people are for the most part poor and very ignorant. I have baptized one hundred and twenty boys and ninety-one girls, five persons above twenty years of age, and two married women, this last year."

Upon bare reading of this letter, the reader will immediately reflect, that he must take indefatigable pains in performing so much difficult

duty. However, he persevered with great resolution. Some time afterwards other accounts came to the Society, that since his last letter, he had preached constantly, had baptized two hundred and sixty-nine children, one woman, and three men, who gave a very good account of their faith; and two negroes, who could say the Creed, Lord's Prayer, and Ten Commandments, and had good sureties for their farther information; and that he designed shortly to go to Bath county, where he was greatly wanted, being informed there were at least three hundred children, whose parents desired his coming among them, to have them baptized.

But having contracted frequent and severe illnesses by constant travelling, he died in the year 1723, very much to the loss of all this people.

5. In the year 1725, Sir Richard Everet, going then over Governor, the Rev. Mr. Blacknal applied to be sent Missionary, and was employed by the Society, but they have had no account of his progress, and it is believed he hath left that country; so that this whole people, being now above ten thousand souls, are without any Minister. What Gov. Eden remarked to the Society in favor of this colony, deserves to be taken notice of here: "Though the state of this Government hath been for many years very unsettled, chiefly so by reason of intestine feuds; yet the people have declared themselves sincere members of the Church of England, by the Act of Assembly passed in 1715, for establishing the Church, and appointing select vestries; the preamble to which is as follows:" "This Province of North Carolina, being a member of the Kingdom of Great Britain; and the Church of England being appointed by the Charter from the Crown, to be the only established Church, to have public encouragement in it: We therefore to express our gratitude to the Right Honorable the Society for Promoting the Christian Religion in Foreign Parts, and our zeal for promoting our holy religion by making such provision for building Churches and Chapels, and maintaining of the Clergy, as circumstances of this Government will admit, &c. And by this Act, they divide the whole country into nine parishes, name vestries, and settle salaries for the Ministers of each parish, not exceeding £50, and provided the whole parish charges do not exceed five shillings per pole, on all taxable persons."

This speaks at least the good disposition of the people, though the £50 settled by the Act, would amount to a very small sum in sterling money. There are not above one or two Churches yet built in this Government; however, the Society have at several times by their Missionaries dispersed here above three hundred volumes of bound books, besides about £100 worth of small Tracts of devotion and instruction.

CHAPTER VI.

Pennsylvania settled at first by Swedes and Dutch ; a very considerable number of Quakers go over from England thither. The Rev. Mr. Evans sent to Philadelphia by Bishop Compton. A very large Congregation at Philadelphia. Several Missionaries sent to Pennsylvania. Their labors and success. Fifteen Churches built in this Colony by voluntary contributions. No salaries settled on the Ministers, but the people contribute liberally towards their support.

1. Pennsylvania, with the three lower Counties, extends in length near three hundred miles, and in breadth above two hundred, watered with that noble stream the Delaware, navigable three hundred miles at least, in small vessels. It was settled by people of several European nations, by Swedes and some Dutch at first, afterwards by the English and French. The first English settlers here were Quakers, above two thousand of which, went over from England at once, with Mr. Pen the proprietary ; but since that time, great numbers of persons of other principles in religion, have settled themselves there ; not to avoid any violence at home, but to improve their fortunes in those parts. The English were much the most numerous inhabitants, and Quakerism the prevailing opinion. Mr. George Keith, who resided here, says, according to the best computation he could make, above one thousand five hundred men and women Quakers, used to come to their yearly meetings, at Philadelphia, from the adjoining country, and from East and West Jerseys, in the year 1689.

But soon after, in the year 1691, there arose a breach between a party of Quakers, who joined with Mr. Keith, in opposing some of their errors, (especially their notion of the sufficiency of the light within every man to salvation, without anything else,) and another party that joined with Mr. Thomas Lloyd, then Deputy Governor of the country, and a great preacher among the Quakers. Upon this breach, all the meetings in these Provinces were broken, and each party sat up separate meetings, upon account of such different principles in religion, and especially with regard to that notion, of the sufficiency of the light within every man. One party, called the Keithian Quakers, judged this a tacit rejection of the written word of God, and of the Sacraments, and tending, at least, to set up Deism. They divided therefore from the Foxian Quakers, and in the year 1694, there were fifteen meetings of these separatist Quakers, in Pennsylvania and the Jerseys.

The Swedes and Dutch settled in this Province, had some Ministers among them, but the English had none, till the year 1700 ; when the Rev. Mr. Evans was sent over to Philadelphia by Bishop Compton. But after the Church of England service began to be performed, a very numerous congregation attended the public worship, consisting chiefly of great numbers of persons, who a few years before, had separated from the Foxian Quakers, and now joined entirely with the Church of England members. They increased so fast, that in two years' time there

were above five hundred persons who frequented the Church. They petitioned his late Majesty King William, for some stipend for their Minister; and his Majesty was pleased to allow £50 sterling to their Minister, and £30 to a schoolmaster, at Philadelphia. The people have several times made application for some salary to their Minister from this Society; but never had any: because there were many poorer settlements in this country, which claimed the Society's help.

2. The Rev. Mr. Evans being thus supported by the royal bounty, and the liberal contributions of his hearers, was very diligent in the discharge of his duty, and through God's blessing very successful. A great number of persons of various opinions, not only in Philadelphia, the metropolis of this country, but of the adjacent parts, began to see their errors, and embrace the Church of England worship. The frequent resort of people of the better condition, from all the remote parts of the country, to that capital town, gave them an opportunity of hearing Mr. Evans and being informed in the doctrines of the Church of England. A hearty love and zeal for religion spread so wide, that there arose soon, several congregations, in other parts of the country; Mr. Evans was forced to divide his labors among them, as often as he conveniently could, till they might be formed into proper districts, and have Ministers sent over to them.

He went frequently to Chichester, Chester, and Concord, to Montgomery and Radnor, each about twenty miles' distant from Philadelphia; and to Maidenhead in West Jersey, forty miles' distant. This traveling was both fatiguing and expensive, yet he frequently visited these places, being determined by all means, to lose none of those he had gained. But Montgomery and Radnor, next to Philadelphia, had the most considerable share in his labors.

Mr. Evans used to preach two evening Lectures at Philadelphia, one preparatory to the Holy Sacrament, on the last Sunday of the month; the other to a Society of young men, who met together every Lord's Day, after evening Prayer, to read the Scripture, and sing Psalms; Mr. Evans was always present at these meetings, unless hindered by some public service, and used to read some select Prayers out of the Church Liturgy, and preached upon subjects suitable to an audience of young men. There arose an unforeseen advantage from these Lectures, for not only the young men who designedly met, were improved; but a great many young persons, who dared not appear in the day time, at the public service of the Church, for fear of disobliging their parents or masters, would stand under the Church windows at night and hearken. At length, many of them took up a resolution to leave the sects they had followed, desired Baptism, and became steadfast in the Communion of the Church. Several accounts from Mr. Keith and Mr. Talbot acquaint that Mr. Evans baptized in Philadelphia, and the adjoining parts, above eight hundred persons. The Welch people of Radnor and Montgomery stirred up by his preaching, addressed the Bishop of London for a Minister, who understood their language; representing, that a very considerable number of Welch people in those towns, and neighboring parts, who had been bred up members of the Church of

England, were here unhappily fallen into Quakerism, for want of a Minister; as being disposed to follow that, rather than to have no form of religion, and who were ready to return back to the Church of England.

In the year 1707, Mr. Evans came to England upon private concerns; during his absence, the Rev. Mr. Rudman, a worthy Swedish clergyman, who had officiated among his countrymen in those parts for several years, took care of his cure at Philadelphia. Mr. Evans returned to Philadelphia, and continued as before very diligent in his duty. He used to preach sometimes at Hopewell in West Jersey, forty miles' distant from Philadelphia, where the people were exceedingly desirous of having the Church of England worship settled; and only upon hopes of obtaining a Missionary from the Society, had with considerable expense, built a Church. He visited also Apoquinomy, sixty-five miles' distant from Philadelphia; and a new settlement called Parkeomen, situate on the river Schoolkill; he baptized many persons here, particularly a whole family of Quakers, to the number of fifteen. He afterwards returned to England upon account of some family concerns.

In the year 1716, Mr. Evans resolved to go once more abroad, and the cure of Oxford and Radnor, Welch settlements, being then vacant, the Society appointed him Missionary there. He undertook that cure for two years, and discharged it with diligence, to the great advantage of the people, and much to his own credit. He was afterwards invited to Maryland, to a Parish there, but soon after died; with this general character, that he had behaved himself as a faithful Missionary, and had proved a great instrument towards settling religion and the Church of England in those wild countries.

3. The people of Chester county showed a very early zeal to have the Church of England worship settled among them. This county is so called, because most of the first inhabitants of it came from Cheshire, in England. Chester, the chief town of the county, is finely situate on the River Delaware, at that place, three miles over; the road for shipping here is very commodious and safe, and so large that a royal navy might ride there. The people here were stirred up by Mr. Evan's preaching, to engage in building a Church. They erected a very good brick fabric, one of the neatest on the Continent, and completed it in July, 1702, at the sole expense of private subscriptions of the Church members; it was opened on St. Paul's day, and was therefore called St. Paul's, and Mr. Geo. Keith preached the first sermon in it. The Society appointed the Rev. Mr. Nicholls Missionary in 1703; he acquainted the Society in 1704, that he found the people very well inclined to the Church of England, and recommended them earnestly to the Society's care, on account of their good disposition, though they had not any fixed Minister, till now. The people made a subscription of £60 a year towards Mr. Nicholls' support, and became very regular and constant at divine worship. Mr. Nicholls said he did not want a considerable congregation at his first arrival, notwithstanding his being seated in the midst of Quakers, and ascribes this advantage to the industrious preaching of

the Society's itinerant Missionaries, the Rev. Mr. Keith and Mr. Talbot, who had prepared the people very much, by their labors.

Mr. Jasper Yeates and Mr. James Sandelands, two worthy gentlemen of this place, deserve particular mention here; they were the principal promoters of the building of this Church; Mr. Thomas Powell gave also a valuable piece of ground for the Minister's garden, the parishioners contributed the rest; and as soon as the outside was completed, the inside was beautified, mostly at the expense of those who frequented it; and adorned with decent furniture, a handsome pulpit and pews. Mr. Nicholls continued here with good success in his labors, till about 1708, at which time he removed to Maryland. The Rev. Mr. Ross came from Newcastle, and officiated here upon the people's desire. He was very industrious in his Ministry, and acceptable to the people. He moved the Society to send some good books here, to prevent the people's continuing in unsettled notions of religion; and said, he was much concerned, to observe in his travels up and down the county, that there were variety of books sent and placed in almost every Quaker family, especially Barclay's Apology, to fortify the people in their errors, and furnish them with arguments against the faith; whereas in the houses of the Church people, few or no books were to be seen. Upon which the Society have since sent quantities of Bibles, Common Prayers, and devotional Tracts, to be dispersed among the people. However, the Society did not continue Mr. Ross at Chester, though he behaved himself entirely to their satisfaction, but directed him to remove to Newcastle, where he was first appointed; and sent to Chester, the Rev. Mr. Humphreys their Missionary. He used great diligence in the serving all parts of his cure, and gained the love and esteem of his parishioners. There were at that time but very few Missionaries in that Province, and being obliged to divide themselves among eleven or twelve congregations, they had more than employ sufficient. The Church at Chester continued in a flourishing condition during Mr. Humphrey's residence. He used to preach once a month at Chichester, a town of note, where the people had built a convenient Chapel, upon his persuasion and promise to attend them once a month. It is distant four miles from Chester, and there is a legacy left by Mr. Jeremiah Collet to the Minister of Chester, to preach four times a year there. This Chapel is very convenient for aged people, youths and servants, (who cannot go so far as to Chester,) to come to hear divine service. Mr. Humphreys had a congregation, generally, of about one hundred and fifty people. He used also once a month to visit the small neighboring town, Concord, where he had a good number of people for his hearers; who have since, for the more decent performing divine worship, built a little Church. Mr. Humphreys continued very diligent in the care of these three places; but by reason of the fatigue of visiting several congregations, contracted many indispositions and severe sicknesses, which engaged him in heavier expenses, than the Society's salary and people's contributions would support. He was invited to Maryland by some friends, where he could have a better provision, which he accepted; not only with the Society's leave, but also

with an allowance of a gratuity of £30 beyond his salary ; on account of the hardships he suffered in his mission, and of his good behavior during his being employed. These three Churches are now without a Minister, but the Society have agreed to send them a Missionary as soon as conveniently may be.

4. Oxford and Radnor, two Welch settlements, were first visited by Mr. Evans from Philadelphia, and the people having been members of the Church of England, when they were transplanted from Wales hither, were desirous of having that form of worship fixed among them again. By his occasional Sermons, and the visits of other Clergymen, the people of Oxford were encouraged to build a neat and convenient Church. The congregation consisted chiefly of the younger people, and the whole town composed of about twenty families ; they not only built a Church, but subscribed also £20 a year to their Minister, in money and country produce. The people of Radnor also petitioned for a Minister ; and the Society appointed the Rev. Mr. Club Missionary to Oxford and Radnor, two towns, being about twenty miles' distant from each other. He arrived there in 1714. The inhabitants of both towns received him with great kindness, as being well known to them before, during his being schoolmaster at Philadelphia. The people at Radnor, especially, were very thankful to the Society for having been pleased to consider their wants, and renewed their promise of giving him their best assistance, and presently after his arrival, heartily engaged to build a handsome stone Church, which they have since performed. Mr. Club was very earnest in all parts of his Ministerial office, and very successful in his labors, and happy in engaging the love and esteem of all his people. But the cure of these two Churches engaged him in great fatigue, not only on account of the distance between the places, but because of the extremity of the weather, whether hot or cold. Mr. Club contracted so many indispositions by his labors, as put an end to his life, in 1715. The people were so sensible of the difficulties he underwent, that after his death, the Church-wardens of the Parish wrote thus to the Society : "Mr. Club, our late Minister, was the first that undertook the cure of Oxford and Radnor, and he paid dear for it ; for the great fatigue of riding between the two Churches, in such dismal ways and weather as we generally have for four months in the winter, soon put a period to his life."

Both towns wrote again to the Society, requesting another Missionary ; the Society wrote a letter, exhorting them to consider on some proper means among themselves for making sufficient allowance for a Minister to reside constantly among them. In answer to this they assured the Society, "They were heartily disposed to do their best ; but at present their circumstances would not do great things. They were at present but poor settlers, who had newly settled lands backwards in the wilderness, and had not yet so much as their own habitations free from debts ; that indeed they had built Churches, in hopes of having Ministers from the Society ; and had thereby so much incumbered themselves, that it would be some years, in all probability, before they could clear that debt."

[To be continued.]

ART. VIII.—BOOK NOTICES.

WESLEY AND METHODISM. By ISAAC TAYLOR. New York: Harper & Brothers, 1852. 12mo. pp. 328. New Haven: S. Babcock.

Mr. Taylor is well known as the author of the "Natural History of Enthusiasm," of "Fanaticism," of "Ancient Christianity," &c. In the preface to the present volume, he announces a forthcoming work on the "Nonconformists of the Past Age;" and another, the title of which is not given; "still more venturesome and difficult." We suppose it may be a treatise on the Established Church. We are not about to write a critique on the character of Mr. Taylor, as a writer, a historian, a Churchman, or, the reputation for which he more covets, a philosopher. His present volume will form the subject of some extended comments, which we are promised for a future Number. His style is entangled and obscure. One often hunts through a long and involved sentence for an idea which is after all not clearly conceived, and is but imperfectly expressed. There is, too, a vein of mysticism and dreamy speculation in his thought—which, though it captivates and passes for profundity with a certain class of minds, only conceals its shallowness by its muddiness. Still, his "Wesley and Methodism" should be read, and read attentively. Though we understand that Mr. Taylor, at an advanced age, has conformed to the English Church, and though he evidently is strongly attached to the Church, yet his adhesion seems the result of merely prudential considerations. In other words, he has philosophized himself into a Churchman; and, if he lives long enough, may, not impossibly, hereafter philosophize himself into something else. And yet, this very cast of his mind, gives to his book its special value. It incites him to see evils, tendencies, defects, want of adaptedness, a frigid sterility and barrenness, which have grown up in what is called the "Church system;" and which are the result of two causes; excessive worldliness on the one hand, and on the other, a blind attachment to habits and usages which involve no essentially Church principle; and adherence to which has crippled the energies, and prevented the efficient, salutary workings of the Church herself.

As we observed before, of "Wesleyan Methodism," as described by Isaac Taylor, we have nothing here to say. We leave that to our contributor. It was the great religious Fact of the last century. Mr. Taylor considers that the great want of the present century, (the capitals are his,) is "A NEW METHODISM." Doubtless it is. But our faith, against his conjecture, sees a "Methodism of the Future," not such as he anticipates.

The following extract will be recognized by those who are familiar with the author:

"It is the Romanist, and none so well as he, who can draw off from the wide field of English Christian profession the many, whether rude or refined, that have listlessly trodden its enclosures. It is the Pantheist of this time, who has just now learned how to take into his use the language of a spiritualism which he has borrowed (as to its dialect) from the Scriptures; it is he, and none so well as he, who can beckon away from all Christian congregations, one by one, the youth, the intelligence, the ambitious and the stirring thoughtfulness they may contain. A customary, and now, perhaps, an exhausted topic, with Protestant writers, (and a very legitimate ground of argument doubtless,) has been the adaptation of Romanism—or, if we were to use more comprehensive phrases, we should say—sensual Ritualism, to engage and charm imaginative, sensitive, and meditative minds; not now to speak of its all-prevailing influence with the thoughtless multitude, as a gross superstition and a polytheistic apparatus."

THOUGHTS ON THE ORIGIN, CHARACTER AND INTERPRETATION OF SCRIPTURAL PROPHECY. In seven Discourses. With Notes. By SAMUEL H. TURNER, D. D., Professor of Biblical Learning, &c. New York: Harper & Brothers, 1852. 12mo. pp. 219.

A glance at the subjects discussed in these Lectures, will show the importance of the work. The first Lecture is devoted to a consideration of the *divine origin* of prophecy: the second, to its *certainly or reliability*: the third, treats of the gradual development by prophecy, of the *fact* of the coming Messiah: the fourth, is on the *different modes* of prophetic communication: the fifth, examines the *nature of prophetic vision* common to the various modes of prophetic communication: the sixth, treats of the figurative character of prophecy: the seventh, discusses the qualifications requisite in an interpreter of prophecy: the eighth, examines Noah's blessing on Japheth.

The point in this volume which will first arrest the attention of scholars and careful readers, is the author's view on what is usually, though improperly, termed the "*double sense*" of prophecy. It might as well be called the triple, or quadruple sense, or by any other number, which shall exactly denote the objects embraced. Dr. Turner, in the fifth Lecture, takes the ground that the prophet describes the vision as it appears before him; the description referring, perhaps, to different and remote events, and being equally applicable to each; or sometimes referring more particularly to the nearer and sometimes to the more remote; sometimes to the one and sometimes to the other exclusively. This explanation will throw light upon some of the most difficult of the prophecies; and rescue them from the perversion to which modern speculation has subjected them.

Dr. Turner is a ripe Biblical scholar; and we hesitate not to pronounce his present volume the most lucid and satisfactory treatment of the subject, in a small compass, which has ever fallen in our way. We need not urge the importance of the subject upon all students and intelligent readers of the Old and New Testaments.

LIFE OF THE APOSTLE PETER. In a series of Practical Discourses. By ALFRED LEE. Bishop of the Protestant Episcopal Church in Delaware. New York: Stanford & Swords, 1852. 12mo. pp. 352.

We are not yet of the opinion that the Literature of the Church, from whomsoever it may proceed, is not to be subjected to faithful criticism; but only that that criticism shall be tempered with the respect due to the position of the author. God forbid the time shall ever come among us, when, in such a matter, an honest judgment may not utter its verdict. The truest safety will demand no more. The truest reverence will ask no less. This volume contains nineteen Sermons; having as their topics the prominent incidents in the life of St. Peter. The Discourses are mostly and exceedingly practical. They breathe throughout the tone of a gentle spirit, an affectionate earnestness; and we feel, in all, the pulsations of a heart mainly bent on its great work of winning souls to Christ. The Discourse on the "Pentecost" and the preaching of St. Peter on that occasion, urges the necessity of that true conversion of the heart to God which, with the great mass of almost all congregations, is as indispensable as it was with the Jews. And no Minister can have such influence in bringing his people to the Ordinances of the Church, as he who knows how to present Christ, in His infinite fulness, to the deepest wants of their spiritual nature. The Sermon on the "Good Confession," shows a thorough acquaintance with the papal sophistry which has built its towering pyramid, with its apex downwards. Any careful reader of this Sermon, can throw insuperable difficulties in the way of any papist so far as this famous text is concerned. There is, besides, in these Sermons, a freshness and simplicity of style, which will commend them, as we believe, to a large circle of readers.

A POPULAR ACCOUNT OF DISCOVERIES AT NINEVEH. By AUSTEN HENRY LAYARD, Esq., D. C. L. Abridged by him from his larger Work. With numerous Woodcuts. New York: Harper & Brothers, 1852. 12mo. pp. 360.

Four years ago, little was known of Nineveh; its history, its site, or its arts. A small box, or case, scarcely three feet square, deposited in the British Museum,

contained nearly all that was known to remain of Nineveh or of Babylon. Now, we are in possession of monuments, tablets covered with inscriptions, colossal sculptures, paintings, vases, ornaments, &c., &c., the vast importance of which has taken the world by surprise, and which has hardly begun to be appreciated. The nature and extent of these discoveries, were stated, at some length, in the second Number of our second Volume, in a review of Layard's larger Work. The present abridgement, made by the author himself, will be found intensely interesting; and is well adapted to popular use. It contains a great profusion of illustrations, neatly executed; and yet the book is offered at a moderate price. We assure our readers at a distance, that they will not be disappointed in ordering it.

A DICTIONARY OF THE GERMAN AND ENGLISH LANGUAGES: Abridged from the Author's larger Work, for the use of Beginners. By G. J. ADLER, A. M., Professor of the German Language and Literature in the University of the city of New York. In two Parts I, German and English. II, English and German. New York: D. Appleton & Co., 200 Broadway, 1852. 12mo. pp. 843.

The increasing attention which is paid to the German language in this country, the vast treasures of Ecclesiastical learning and research which are contained in German Literature, the habits of German thought and speculation which are growing ripe among us, and that, too, without being always conscious of their origin, all these are calling for German Grammars and Dictionaries. Professor Adler's larger Dictionary, published by the Appletons in 1849, is pronounced by our first German scholars, as the best German Dictionary extant. To meet the wants of beginners, as well as of travelers, the Author has, with great labor and care, and we think with great judgment, here made an Abridgement of his larger Work. By omitting provincialisms, archaisms, and strictly scientific or technical terms, as well as the more unusual compounds, he has brought the work into a narrower compass; and yet it is sufficiently copious to meet the wants of learners. The system of accentuation also has been simplified. We ought to add that the Publishers have brought out the work with their accustomed neatness and excellence of execution. The Author and Publishers, alike, will receive the thanks of scholars for their acceptable labor.

THE LIFE AND WORKS OF ROBERT BURNS. Edited by ROBERT CHAMBERS. In Four Volumes. Vol. I. New York: Harper & Brothers, 1852. 12mo. pp. 350. New Haven: S. Babcock.

Hitherto, the best American edition of Burns' Works, has been that of 1832; which contained the Poet's Life as written by Mr. Lockhart; also the Essay on Scottish Poetry by Dr. Currie, and Burns' Poetry and Correspondence, with sketches of the author, as published in Dr. Currie's edition; with some two hundred Scottish Songs by various authors. Dr. Currie was assisted in his biographical labors by Prof. Stewart, Mr. Syme, Gilbert, the Poet's brother, and others. These writers collected nearly all the prominent facts in the Poet's history; and it need not be said that Mr. Lockhart, Son-in-Law of Sir Walter Scott, and long at the head of the London Quarterly, in his "Life," performed his task with nice discrimination, critical acumen, and graceful fidelity.

In the present work, Mr. Chambers has aimed at a more minute and thorough delineation of the Poet's history; arranging his compositions in their proper chronological order, and showing the circumstances under which they were written; tracing his mental progress; and giving us the clue to his irregularities and faults, which he takes no pains to conceal. He has been assisted, in his recollections, by the youngest sister of the Poet, Mrs. Begg, who still survives.

As to the *morale* of Burns' poems, we need say nothing. "A man's a man for a' that;" and a jewel's a jewel for a' that, even in the snout of a swine. Low and vulgar, as in his habits, so in his vices, with which many of his Songs are plentifully besmeared, he has yet left behind him gems, as pure and sparkling as the stars of heaven; and which, like them, will shine as long as time shall last. The present volume induces us to believe, that this will be a more satisfactory

and complete representation of the Poet's Life and Works, than any which have preceded it.

THE WORKS OF SHAKESPEARE: *the text carefully restored according to the first Editions; with Introductions; Notes, original and selected; and a Life of the Poet.* By the Rev. H. N. HUDSON, A. M. In Eleven Volumes. Vol. III. Boston and Cambridge: James Munroe & Co., 1852. 12mo. pp. 504.

The warmest admirer of the Great Poet will not ask a fairer copy of his Works than this. The paper is of glossy smoothness and snowy whiteness; the impressions are carefully taken from a clear and bold, yet delicate type; forming a page beautiful enough to charm the eye even for its own sake. The value of this edition, however, most of all consists in the well-directed labor of the Editor. His Introductions so infuse the reader with the spirit and life of the plays, and with a nice and true perception of the various characters introduced, that one scarcely needs the drapery and action of the stage, to catch even the subtlest beauties of the immortal bard. Mr. Hudson, without pedantry, or prolixity, has evidently exhausted every available authority which can throw light upon the history of the plays, and of the materials which Shakespeare has used. Perhaps the most striking illustration of the value of this author to the scholar, is the fact, that Kossuth acquired his wonderful power over the resources of our language, by the study of Shakespeare alone. His pages will cure babbling where it is curable; and will be read again and again by those who seek for power over human thought and feeling. There is but one other Book—the Book of books—which will do more to preserve and perpetuate the rich, noble language of the Elizabethan age. Again, we say, whoever reads Shakespeare—and he is read alike by the preacher and the statesman—let him be read in this edition. We add, that this volume contains “The Merchant of Venice,” “As You Like It,” “All’s Well that Ends Well,” and “The Taming of the Shrew.”

SALANDER AND THE DRAGON: *A Romance of the Hartz Prison.* By Frederick William Shelton, M. A. New York: J. S. Taylor, 1852. 12mo. pp. 250.

The Rev. Mr. Shelton, author of this volume, is Rector of St. John's Parish, Huntington, L. I. We know him to be a ripe classical scholar; of exquisite literary taste; and gifted with a keen perception of the beautiful and the truthful, especially in the world of moral sentiment. His *Trollopia*, written several years ago, was a scorching satire on those Foreign literary hacks who, for a while, did a money-making business in abusing everything American. In the volume before us, he has applied the lash effectually to the back of that old monster *Salander*. In other words, he has exposed the sin of *Slander*, with its whole train of kindred social vices, in its own horrible deformity. In the naming and grouping of his characters, the artistic management of his plan, in the truthful and vivid delineation of the various scenes introduced, he has shown himself a thorough master of this difficult species of composition. We have heard the author compared to John Bunyan. Bunyan could write “Pilgrim's Progress,” but he could not have written “*Salander*.” The author's description of the attack on the palace of *Gudnaim*, in the second book, is admirably done. The volume ought to find a place in every village and parish library; for we believe there is not a village or a parish in the country, large or small, that does not harbor a Mrs. Prynne, or a Miss Tattleby, or a Mr. Blab, or some other member of this prolific family. The circulation of the work could not but tend to check, at least, for the time being, that meanest and yet commonest of all vices—detraction. The publisher offers to send the book, *free of postage*, to any part of the United States, on the receipt of *fifty cents*.

THE ALTAR SERVICE of the Protestant Episcopal Church in the United States of America. New York: Stanford & Swords, 1852. 8vo. pp. 200.

These well-known Church-Book Publishers, whose elegant Prayer-Books are not surpassed by those of any other house, have had bound in separate form, the

"Ante-Communion Service," and all the ordinary and extra-ordinary Offices of the Church. It is an octave, is done up in neat flexible covers, and will be sure to attract the attention of the Clergy; and especially of the aged, who wish a clear, bold type, a large, open page, and yet in a volume of the most convenient size.

SUNNY SIDE: or the Country Minister's Wife. Philadelphia: Published by the A. S. S. Union.

This little volume was written by a daughter of the late Prof. Stuart of Andover, and after passing through one edition was purchased by the above Society. It is the "Sunny Side" of the history of the wife of a country minister; a domestic story, the incidents of which are related with much simplicity and effect.

THE PROGRESS OF A PAINTER. *From the Flemish of Hendrick Conscience.* Illustrated. New York: Stanford & Swords, 1852. 18mo. pp. 104.

An amusing Juvenile, illustrating what zeal, perseverance and application can do in overcoming obstacles, and attaining successful eminence.

THE CHRISTIAN BISHOP. A Sermon preached at the St. George's Church, New York, Nov. 20, 1851, on the occasion of the Consecration of the Rev. Henry John Whitehouse, D. D., as Assistant Bishop of the Diocese of Illinois. By the Rt. Rev. Alonzo Potter, D. D., LL. D., Bishop of the Diocese of Pennsylvania. New York: 1851. 8vo. pp. 42.

The Rt. Rev. preacher presents in this Sermon, first, those duties which devolve on the Episcopate always; and then, those which pertain to it more especially in our own time and land. The impression which the Sermon made upon all who heard it, will be more than confirmed in its perusal. It is a Sermon emphatically for the times. It is a mirror of the massive proportions, the rich and ripe culture of its Author, and inculcates the most important lessons of a far-reaching wisdom.

TWO SERMONS. Preached in Bradfield Church, Berks, England, on Trinity Sunday, 1851, at the Ordination of Priests and Deacons, held there on that day by the Lord Bishop of Oxford. By the Rev. Sir George Prevost, and the Rev. A. Cleveland Cox. Published by request. London: J. H. Parker, 1851.

The growing sentiment of brotherhood, as between the British and American Governments, so between the English and American Churches, is one of the pregnant and hopeful signs of the times. These two Sermons, by an English and an American Clergyman, on an occasion of Ordination by the Bishop of Oxford, are a beautiful expression of such a sentiment. The Sermon of Mr. Cox, was from St. Matt. iv. 19: "I will make you fishers of men." It is a bold announcement and vivid delineation of the true character of the Ministerial Office. We can well imagine the effect upon an English audience, of his withering tones of scorn and rebuke of that impious sacrilege, which sinks the Christian Priest into an Erastian, parliamentary sycophant and servant, and his profession into a genteel trade. The Sermon is courteous and fraternal in its spirit, and is well adapted to strengthen the bond which is binding together the Mother and the Daughter Churches in closer concord.

MR. WEBSTER'S ADDRESS.

On Monday evening, Feb. 23, the Hon. Daniel Webster delivered an Address before the New York Historical Society, which will add to his reputation, as a thorough, well-read scholar. The following are among the concluding passages of this noble effort:

"Unborn ages and visions of glory crowd upon my soul; the realization of all these, however, is in the hands and good pleasure of Almighty God. But under

His divine blessing, it will be dependent on the character and the virtues of ourselves, and of our posterity.

"If classical history has been found to be, is now and shall continue to be, the concomitant of free institutions, and of popular eloquence, what a field is opening to us for another Herodotus, another Thucydides, (only may his theme not be a Peloponesian war,) and another Livy! and let me say, gentlemen, that if we, and our posterity, shall be true to the Christian religion, if we and they shall live always in the fear of God, and shall respect his commandments; if we and they shall maintain just, moral sentiments, and such conscientious convictions of duty as shall control the heart and life, we may have the highest hopes of the future fortunes of our country; and if we maintain those institutions of government and that political union, exceeding all praise as much as it exceeds all former examples of political associations, we may be sure of one thing, that while our country furnishes materials for a thousand masters of the historic art, it will afford no topic for a Gibbon. It will have no Decline and Fall. It will go on prospering and to prosper. But if we and our posterity reject religious instruction and authority, violate the rules of eternal justice, trifle with the injunctions of morality, and recklessly destroy the political Constitution which holds us together, no man can tell how suddenly a catastrophe may overwhelm us, that shall bury all our glory in profound obscurity. If that catastrophe shall happen, let it have no history! Let the horrible narrative never be written, let its fate be like that of the lost books of Livy, which no human eye shall ever read, or the missing Pleiad, of which no man can ever know more than that it is lost, and lost forever."

THIRD ANNUAL REPORT of the Parish of Cooperstown, W. N. York. By the Rector, Rev. S. H. Battin.

From this Report we extract the following tribute to the memory of one whose fame is as wide, and will be as enduring as the English language:

"In the death of James Fenimore Cooper, our Junior Warden, the Parish has met with a severe and irreparable loss. His was a life of strictest uprightness; of unwearied industry and effort not only to please, but to instruct and elevate his fellow men; whose purity of character and profound regard for virtue, whose love for his country and for religious truth have ever been manifest both in his life and writings. * * * We cannot forbear to remind you of his highly cultivated mind, his discriminating and almost intuitive perception of character, his warm and generous heart, the dignified frankness of his manner, his inflexible integrity and the purity of his principles. Often have I heard him while in vigorous health express the deepest sense of his unworthiness before God, and his entire dependence on the all-sufficient Grace of his Saviour. He was constant and devout in leading his family to the Throne of Grace; he highly valued the privilege of coming to Holy Communion, and was ever ready to distribute, and willing to communicate. He was one of our most liberal, zealous and efficient Laymen, who for years past had a pride in beautifying the Sanctuary of the Holy One. When the last scene came, his Redeemer treated him so gently, his soul departed so peacefully, that his friends who were ministering around him had barely time to notice the moment of the spirit's flight. He died as he lived, in the bosom of conjugal and filial affection."

WATCH AND PRAY, OR HELEN'S CONFIRMATION. A Sequel to "Helen Morton's Trial," by Mrs. Joseph C. Neal. With beautiful illustrations, executed by N. Orr, from designs by Matteson. 1 vol. 248 pages, 16mo.

This work, which is warmly recommended by Bishop Henshaw in an introduction, is both written and published with great beauty. It is a gem of a book.

THE PRIZE DAY, AND OTHER SKETCHES; being the Third Series of "Shades of Character." With thirteen fine engravings. 1 vol. 256 pages, 16mo.

This series of beautiful and instructive Stories needs no commendation.

THE CHERRY STONES; chiefly from Posthumous MSS. of the late Rev. William Adams. Edited by the Rev. H. C. Adams. With four beautiful illustrations, executed by Bobbett & Edmonds, from designs by Matteson. 1 vol. 243 pages, 16mo.

The stirring genius of Mr. Adams as a writer, is well sustained in this new volume.

The above three volumes are published by the P. E. S. S. Union in the finest style of modern art.

DAILY COMMUNINGS WITH GOD. Selected chiefly from the Writings of Archbishop Leighton. By H. G. C. Cobden, M. A., Vicar of Charlton, Wilts, &c. Revised by the Committee, &c. of Evangelical Knowledge. New York. 12mo. pp. 95.

The character of Leighton will never cease to win the affectionate veneration of the truly and deeply devout. These "Daily Communings," taken mostly from his writings, will aid the sincere Christian in the work of introspection and heavenly contemplation.

HATH THIS CHILD BEEN ALREADY BAPTIZED, OR NO? By the author of "Your place in Church is empty," &c. Revised by the Committee, &c. of Evangelical Knowledge. New York: No. 5. 12mo. pp. 35.

This little work urges the duty of Infant Baptism, from many considerations. As to the nature of this Sacrament—the "*vezala quaestio*" of the Church—we do not find that Grace of any kind, or in any degree, is supposed by the author to be certainly given. The only view which, in our judgment, harmonizes Scripture, the Baptismal Office, Primitive teaching, human experience, and moral accountability, is, that Grace is given in that Sacrament; but always and only, according to the capacity of the subject; and never so as to remove that "infection of nature" which still remains and which hath the nature of sin; and the mastery over which is the true conversion of the soul to God, and which is indispensably necessary in every son and daughter of Adam. How this view differs, as it does fundamentally differ, from the "*opus operatum*" of the Romanist on the one hand, and from Pelagianism on the other, we have no room here to show. The endless contrariety of opinions as to the nature and effect of Infant Baptism, arises from the diversity of "stand-points" from which the subject is contemplated.

THE LORD'S PRAYER. Nine Sermons preached in the Chapel of Lincoln's Inn, by Frederick Denison Maurice, M. A., Chaplain of Lincoln's Inn. From the London edition, revised. Philadelphia: H. Hooker, 1852. 12mo. pp. 152. New Haven: S. Babcock.

There are some of our readers who know that Mr. Maurice is one of the "*Representative*" men of our times. In other words, he is a personification, a living incarnation of a certain *idea*, which is stirring the hearts of multitudes; and an *idea*, we venture to say, which will agitate the Church in the life-time of some of us; and will agitate the world when we are gone. Mr. Maurice has grasped a great truth, which will be like a "city on a hill." Such truths once apprehended never perish. He may see it, as yet, imperfectly. He may present it in a distorted form; but that it is a truth we have no doubt; and are just as certain, as we have reason to know, that it is at this moment attracting the deepest, but almost silent scrutiny of thoughtful men in all parts of our Church. These Nine Sermons are written, rather in the recognition of that truth, than as an elaborated exhibition of it. Those who know what we mean, and the power of Mr. Mau-

rice's pen, will be attracted towards this volume; and those who do not, will find in it the living presence of an element which we may as well understand, and be prepared to meet.

THE AMERICAN JOURNAL OF SCIENCE AND ARTS. Conducted by Profs. B. Silliman and B. Silliman, Jr., and James D. Dana, aided, &c. New Haven, Conn. January and March, 1852.

We again ask attention to this invaluable publication. The Numbers before us contain several contributions attractive to the general reader, and a condensed view of the progress of Science and the Arts in all parts of the world. The Conductors are thorough scholars, enthusiastically devoted to their profession.

LITTELL'S LIVING AGE.

This is a weekly Repository of Literature, mostly reprinted from Foreign Magazines; and contains many of the choicest productions of the most brilliant writers of the day. The selections embrace all schools of Theology and Politics; and the reader may keep pretty well "posted up" in English and Continental matters. We have found some single articles worth the price of the whole work; and which we would not have failed to see for any ordinary consideration. It is published at Boston at six dollars a year.

The following Pamphlets have been received:

Bishop White on Regeneration: with a brief History of the Controversy concerning Baptismal Regeneration. Utica, N. Y.

Rev. Dr. H. W. Lee's Address to Children; "The Baptised Child." A plain, familiar and excellent Address.

Rev. G. T. Bedell's Sermon to the "Young Men of the City of New York;" on the present Profit of Godliness. An earnest and practical discourse.

Rev. B. J. Douglass' Sermon on the Doctrine of Eternal Punishment. The doctrine is maintained in this discourse by irrefutable arguments.

Rt. Rev. Bishop Doane's Protest, Appeal and Reply. 1852. 8vo. pp. 48.

New York Ecclesiologist. Jan. 1852.

Journal of the House of Convocation of Geneva College. 1850 and 1851.

Pennsylvania Journal of Prison Discipline and Philanthropy. Jan. 1852. This Journal is devoted to the subject of Prison Discipline, &c.

Lossing's Pictorial Field Book of the Revolution. New York: Harper & Brothers. We again commend this work as one of National interest.

London Labor and the London Poor. Part 17. New York: Harper & Brothers.

Harpers' New Monthly Magazine: Feb. 1852. This Magazine is ably sustained. Colonial Church Chronicle, &c.; London.

PROF. AGASSIZ.—A Correspondent complains that in the April number of the Church Review, 1851, we associated this gentleman with Maillet and Lamarck as a supporter of the "Infidel Development Theory;" and has shown by extracts from Prof. Agassiz's Memoir of Hugh Miller, prefixed to the American edition of "Footprints of the Creator," that in doing so we were in error. The error therefore we correct, as being convinced that Prof. Agassiz does not belong to that infidel school.

At the same time, we must remind our readers, that in the July Number of the Church Review for 1850, we stated the peculiar opinions of Prof. Agassiz, and spoke of them with plainness. The opinion there expressed, we have never changed, and we here renew its expression. The theory which denies the original unity of the human race, not only runs counter to the conclusions of Humboldt and other great naturalists of the age, but removes the groundwork of Redemption, nullifies the Dispensations, and destroys the Holy Scriptures. Its tendency, therefore, must not be regarded as distinctly infidel.

ART. IX.—LITERARY INTELLIGENCE.

UNITED STATES.

It is said that Daniel Webster has nearly completed his *Memoir of the Political Life of George Washington*. Washington Irving's *Life of Washington* is nearly ready for the Press. Bancroft's first Volume on the American Revolution is passing through the press. These will be important works on American History. The "Protestant Episcopal Historical Society," has published its first volume. The Society numbers only about three hundred members. Mr. Jos. G. Cogswell, Librarian of the Astor Library, has recently returned from Europe with about 30,000 new volumes. The cost of the Library, now about 60,000 volumes, has only been about one dollar and a quarter a volume. The original fund bequeathed by Mr. Astor was \$400,000. The Library will be opened in September, free to all. President King of Columbia College has delivered a Lecture before the Mechanics' Society, on the "Progress of New York City during the last Fifty years." The Conn. Common School Journal for Jan. and Feb. 1852, contains an elaborate, well written, and appreciative tribute to the memory of that excellent man and public benefactor, the late Rev. Thomas Hopkins Gallaudet, LL. D., who died at Hartford, Ct., Sept. 10, 1851. It is written and was pronounced by the Editor, Henry Barnard, Esq. H. Hooker is re-publishing Rev. Dr. Christopher Wordsworth's Lectures on the Apocalypse. They were delivered as a regular course of Hulsean Lectures. J. Hammond Trumbull, Esq., has already for the press the second volume of his public Records of the Colony of Connecticut. This volume will contain the Records of Connecticut from 1665 to 1678, the period of the great Indian war, during which time an exceedingly interesting correspondence was carried on by the various Colonial Governments. The Messrs. Appleton are republishing Mahon's continuation of the History of England.

Mr. Webster, in his Historical Address, says a new History of Greece is in preparation; supposed to be by Rufus Choate.

ENGLAND.

The first and second volumes of the Grenville Papers, being the correspondence of Richard, Earl Temple, and George Grenville, their friends and contemporaries, including Mr. Grenville's Political Diary, were published in London in December.

Mr. Currey's *Hulsean Lectures* are upon an interesting subject; the manner in which the whole history of the Israelites, from the earliest to the latest period, was overruled, so as to contribute to the reception and spread of Christianity when it was once promulgated. Perhaps the most interesting lecture of the series is the seventh, in which Mr. Currey handles the condition of the Jews between the times of Ezra and Nehemiah and that of the coming of our Lord. He is here upon less beaten ground, and brings together a great deal of valuable and instructive matter.—Lord Mahon has published a continuation of his History of England, embracing the first years of the War of the American Revolution, 1763 and 80. It notices with just severity the liberty which Sparks has taken in tampering with the writings of Washington. The following is his language: "Mr. Sparks has printed no part of the correspondence precisely as Washington wrote it, but has greatly altered, and as he thinks, corrected and embellished it. Such a liberty with the writings of such a man might be justifiable, nay, even in some respects necessary, if Washington and his principal contemporaries had

been still alive; but the date of this publication, (the year 1838,) leaves, as I conceive, no adequate vindication for *tampering with the truth of history*."—Among the articles added to the British Museum by Layard's researches, are several curious *bowls*, made of Terra Cotta, and found buried some twenty feet deep amid the ruins of Babylon. The inscriptions on them, which have only just been deciphered, make it probable that they were written by the Jews during their captivity.—Freund, the Philologist, is in London, engaged in constructing a German-English and English-German Dictionary upon his new system.—The following works have recently appeared on Language. 1. On the Study of Words; Five Lectures addressed to the Pupils at the Diocesan Training School, Winchester. By Richard Chenevix Trench, B. D., Professor of Divinity, King's College, London. J. W. Parker. 2. Outlines of the History of the English Language, for the use of the Junior Classes in Colleges and the Higher Classes in Schools. By George L. Craik, Professor of History and of English Literature in Queen's College, Belfast. Chapman and Hall. 3. A Hand-Book of the English Language for the use of Students of the Universities and Higher Classes of Schools. By R. G. Latham, M. D., F. R. S., late Fellow of King's College, Cambridge, and late Professor of English, University College, London. Taylor, Walton, and Maberly. The "*Guardian*" says: "Mr. Trench's book is chiefly moral, Mr. Craik's chiefly historical, Dr. Latham's chiefly philological. Our philological nomenclature stands in need of a thorough reform. An outcry has been lately raised against the received architectural nomenclature; but *Norman*, *Early English*, *Decorated*, and *Perpendicular*, are not nearly so confused and misleading as *Anglo-Saxon*, *Semi-Saxon*, *Old English*, *Middle English*, *Modern English*. The root of the matter is our unfortunate use of the word Anglo-Saxon, as if it denoted something altogether different from ourselves."—Rev. Mr. Kingsley, author of "*Alton Locke*," has commenced a new novel in *Fraser's Magazine*, entitled "*Hypatia—or Old Foes under a new face*."—The "*Ephemerides J. Casauboni cum Præfatione et notis*," or the Diary of Casaubon from 1597–1614, has been republished at the Oxford University Press. It is written in Latin, interspersed with Greek, Hebrew, and Arabic phrases. It is said to be an interesting yet anomalous specimen of the Continental Protestant, the Mediæval Scholar, and the Primitive Churchman.—Sir John Richardson has published his *Journal of the Arctic Searching Expedition*. It contains much scientific information.—The London Quarterly has a long and ingenious article, aiming to show that the author of the Letters of *Junius* was not Sir Philip Francis, but Thomas Lyttleton, son of the first Lord Lyttleton. Lord Mahon, in his last volume of *History*, says: "From the proofs adduced by others and on a clear conviction of my own, I affirm that the author of *Junius* was no other than Sir Philip Francis." The London Literary Gazette also says, "We are as much convinced that Sir Philip Francis was *Junius*, as that George III. was King of Great Britain."—Macaulay postpones the publication of the third and fourth volumes of his *History*, in order to insert new material concerning William III.—The Peel papers, and those of the Duke of Wellington, are to be placed in the hands of Lord Mahon.—J. H. Parker, Oxford, has in press *Proposed Reforms in the Theology and Worship of the Roman Churches of the Continent*, by J. B. Hirscher, D. D., Dean of the Metropolitan Church of Friburg, Breisgau, and Professor of Theology in the University of that place; translated and edited with an Introduction and Notes by Rev. A. C. Coxe, Rector of St. John's Church, Hartford, Conn. This will be a work of the greatest interest.—Murray of London has published a letter to the Rt. Rev. William Skinner, D. D., Bishop of Aberdeen and Primus, on the Functions of Laymen in the Church; by the Rt. Hon. W. E. Gladstone, M. P., Oxford.—Rivingtons have issued *The Apocalypse*, with Notes and Reflections; by the Rev. J. Williams, B. D., late Fellow of Trinity College, Oxford.—The Bishop of Exeter has published a letter to Sir Robert Inglis, Bart., M. P., in reply to a long and bitter article in the *Edinburgh Review*.

CONTINENTAL AND ORIENTAL

A sketch of Jonathan Edwards and his Works has been published in German at Leipsic.—Prof. Neumann will soon publish, at Munich, a History of the British Empire in India. He proposes also to write the History of Russian domination in Asia.—The second division of the third volume of Alexander Von Humboldt's *Kosmos* has just issued from the German press. The new chapters treat of the circuits of the sun, planets, and comets, of the zodiacal lights, meteors and meteoric stones. The uranological portion of the physical description of the universe is now completed. Letters from Stuttgart state that the veteran philosopher has already made good way into the fourth volume of his great work.

THE NEWLY DISCOVERED JEWS IN CHINA.

Considerable interest has been excited by a paragraph from the *North China Herald*, announcing the fact that the existence of a Jewish community in the interior of China had been discovered. A communication from a gentleman residing at Shanghai gives the following intelligence respecting this interesting subject:—

“CHINA, Shanghai, Jan. 15, 1851.

“A lady in England having read, in an account of the Romanist missions in China, that about one hundred and fifty years ago there existed in the interior of China a number of Jews, felt so much interested in the subject that she gave through the Bishop of Victoria (Dr. Smith) the sum of five hundred pounds, to be devoted to the search of these Chinese Jews. Dr. Smith visited Shanghai in October, 1850; and the province of Honau, in which it was said these Jews resided, being easily accessible from this, he made arrangements that two young men, Chinese Christians, attached to one of the Protestant missions here, should go in search of the Jews; and, after an absence of fifty five days, they have just returned (six days ago) with the most interesting and remarkable intelligence that they have ‘found them’ living at the very place named, Kae-fung-foo, a large walled city, and the capital of the province Honau, distant from Shanghai about five hundred and twenty miles.

“They report that the number of Jews found amounts to about two hundred, mostly women; that they have been without a rabbi for some fifty years back; that they are now unable to read their books, of which they possess several, (in Hebrew;) and as a proof of this, and also that the Jews were verily found, eight of the books were purchased and brought away. One of these, being in Hebrew, containing the 13th, 14th, and 15th chapters of Numbers, I had in my possession for a short time last evening. It has been well preserved, and a Jew from Bagdad, who resides in Shanghai, says the paper is apparently Persian, (certainly not Chinese;) and the impression is that the people must have originally come from Judea to Persia, and across the country eastward, to their present locality in China; lat. N. 34-52 05; long. E. 114-33. They are in great poverty, a distinct people, and looked down upon by their neighbors, even by the Mahomedans. They have a synagogue, which is in a very dilapidated state; and latterly part of the ground formerly belonging to it has been sold to the Buddhists. There are no idols in the synagogue, but several tablets and writings on the walls, both in Chinese and Hebrew. The Chinese of some of these descriptions was copied, and attempts were made at copying some of the Hebrew. Although the Jews sold the eight books above-mentioned, they had others; and also ten scrolls of considerable length, preserved in a bamboo case, which they valued very highly and would not part with. These documents may be of great importance, and it is very desirable to obtain them or copies thereof. From the copies made of some of the tablet writings, it would appear that they (the Jews) have been resident at Kae-fung from a short period previous to the birth of our Saviour. They dress as Chinese, but when in their synagogues wear shoes and caps of a blue color.

“Kae-fung-foo is easily accessible from Shanghai, going by boat to Chinkeang-foo, near Nanking; then due north to the Yellow River, (Hwang-ho—the Hoang-ho of geography;) then down the river to the city in question, situated about sixty miles south of its bank; it is a very ancient city and one of great splendor.

The surrounding country is exceedingly low, and frequently the whole province suffers severely from inundations and famine.

CHARLES SHAW.

"Kae-fung-foo is about five hundred miles from Peking. Honan province contains a population of over twenty-three millions of inhabitants, being an average of four hundred and twenty individuals to the square mile. Keangsoo province (in which Shanghai is situated) is estimated to contain over thirty-seven millions of inhabitants, being about one thousand to the square mile."

In addition to the above, we derive the following facts from an American scholar who has paid much attention to the subject.—(ED. CH. REV.)

These Jews at Kae-fung-foo were first discovered by Father Matthew Rice, a Jesuit missionary, in the beginning of the seventeenth century, and have, ever since, been an object of intense interest to the learned of Europe. From a Mohammedan notice of the slaughter of Jews in the taking of China by rebels, A. D. 877, we have evidence of the existence of Jews in China at that period, and their own tradition places them in China before the Christian era.

Like their western brethren, they cut out the nerves and sinews, from their meat, and turn towards Jerusalem in prayer. So in most other respects. But they write the sections of the law in separate books; they divide the law into fifty-three instead of fifty-four sections; the minister, in reading, covers his face with a gauze veil; they are said to be ignorant of the name Jew; and to have the Books of the Maccabees, and perhaps Judith and Ecclesiasticus, in the original Hebrew, which are now unknown to Christians. They are found in close connection with Nestorian Christians, as in India and Kurdistan.

It is hoped that some of their manuscripts may prove to be of Ante-Masoretic origin, and that, by means of them, we may be able to test the deviations of the Samaritan text and of the Alexandrine version from the Hebrew textus receptus.

AMERICAN ARTISTS IN EUROPE.—The following account of American Artists we find in one of the New York papers:—"Crawford is busy in Rome upon his Washington Monument for the State of Virginia. He has finished, in plaster, a bas-relief of the arms of the State. The figure of Patrick Henry is completed, and that of Jefferson is already far advanced. The bas-relief has all the grace and beauty for which all his works in that kind are distinguished. The figure of Patrick Henry receives the admiration of all the foreign artists in Rome. One old Italian sculptor speaks of it as the finest figure since the days of Thorwaldsen. Jefferson is represented severe, stately, and thoughtful; his foot upon the broken chain, his arms folded, and holding in one hand the Declaration of Independence.

Mozier is engaged upon his Pocahontas, and is rapidly progressing in the art.

Richard Greenough, younger brother of Horatio—who is now in this country, superintending the erection of his national group at Washington—has just finished, in plaster, a figure representing Pharaoh's Daughter finding Moses. He has in clay a Cupid warming an Icicle.

Bartholomew, who left America about a year since, has completed a marble monument to go to Hartford, and a bas-relief of Homer led by the Genius of Poetry. The last is a very classical composition, well modeled and carefully finished. In plaster he has a bas-relief of Numa Pompilius at the fountain of Egeria, and a statue of the Genius of Music. As a companion to the latter, he is now sketching in clay a Genius of Poetry. These latter will be commissioned by an eminent artist in Rome.

Rogers, another young artist, has recently arrived in Rome from Florence, bringing with him a figure of Ruth, and a Cupid breaking his bow.

Powell, still in Paris, has nearly completed his large picture for the Capitol, of De Soto discovering the Mississippi. We learn that it will be exhibited in New York during the ensuing spring, with other pictures by the same hand. It contains sixty figures of various sizes, and in the costume of the Middle Ages. The Paris correspondent of the Philadelphia Ledger mentions that a portrait of De Soto was lately sent to the artist from Spain, and that the fancy head very much resembles the original portrait!"

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Chi,	Boone,	Sept. 7, 1851.	Christ, Shanghae, China.
Loverage, D. E.	Upfold,	Dec. 20, 1851.	St. John's, Crawfordsville, Ind.
Vermilye, I. D.	Chase, C.,	March 7th.	Emanuel Ch., N. York City.

PRIESTS.

Austin, Benj.	Eastburn,	Jan. 7, 1852.	Christ, Cambridge, Mass.
Childs, W. L.	Chase, C.,	Dec. 28, 1851.	St. John's, Portsmouth, N. H.
Davis, T. F.	Ives,	Feb. 8.	Holy Innocents, Henderson, N. C.
Jessup, Edw.	Williams,	March 7.	St. John's, Waterbury, Conn.
Ingraham, J. H.	Green,	Feb. 8.	St. Andrews', Jackson, Miss.
McIlwaine, J. W.	Chase, C.,	March 7.	Emanuel Church, N. Y. City.
Rudder, Wm.	Chase, C.,	March 7.	" " "
Townsend, I. L.	Chase, C.,	March 7.	" " "

CONSECRATIONS.

<i>Church.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Atonement,	Potter,	Dec. 23, 1851.	Chester, Penn.
Ascension,	Elliott,	Jan. 29, 1852.	Augusta, Geo.
St. John's,	Eastburn,	Feb. 12, 1852.	Fall River, Mass.
Trinity,	Upfold,	Dec. 21, 1851.	Crawfordsville, Ind.
Trinity,	Brownell,	Jan. 27, 1852.	Branford, Conn.
Trinity,	Upfold,	Jan. 11, 1852.	Vanderbergh Co., Ind.

REMOVALS.

<i>Name.</i>	<i>To Church.</i>	<i>Place.</i>
Rev. Cobbs, R. A.	St. John's,	Tuscumbia, Ala.
" Fiske, W. A.	St. Stephen's,	New Hartford, N. Y.
" Flint, Wm.	St. John's,	Charlestown, Mass.
" McHugh, Stephen,		Camden, Arkansas.
" Lane, F.,	Christ,	Huntington, Penn.
" Richmond, J. B.,	St. Michael's,	Marblehead, Mass.
" Sansom, H.,	Christ,	Houston, Texas.
" Woodward, Charles,	Trinity,	Seneca Falls, W. N. Y.

NEW MISSIONARY ORGANIZATION.—An "Episcopal Missionary Association for the West," has been organized in Philadelphia; the first Semi-Annual Report of which is before us. Its Board of Managers consists of five Clergymen and five Laymen. From the correspondence between this Association and the Domestic Committee at New York, it appears, that it proposes to act in connection with the Domestic Board of Missions; selecting its own field, designating its own Missionaries, and regulating its own amount of appropriations. The Board of Managers have fixed upon Iowa as its field of labor. Over \$1500 have been received by this Association. In their letter to the Domestic Committee they say: "We have no doubt that it will be agreeable to you to learn that it is the intention of our Association to use all diligence to avoid the appropriation of our means to Romanizers, and to attract to the Missionary field, and support men in it, who will be faithful to the *spirit* as well as the letter of the Church."

SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY IN PENNSYLVANIA.—This important Society has just published its Annual Report, which gives an encouraging view of its present condition. We learn from it that the income of the Society for the present year, may be estimated as follows:—Contributions from Churches, \$2,200; Dividends in Permanent Fund, \$800; Donations and Subscriptions, \$600; balance in the Treasury, \$1,100; Total, \$4,700. There are at present sixteen Missionaries aided by the Society, at an annual expenditure of about \$2,500; and beneficiaries at an annual allowance of \$200; making, \$2,700; and leaving an estimated balance at the end of the year of \$2,000.

MISCELLANEOUS.

DEPOSITION FROM THE MINISTRY.—On the 14th of Jan. 1852, the Rt. Rev. Bp. McIlvaine deposed from the Ministry Henry L. Richards, late a Presbyterian of the Diocese of Ohio. Mr. Richards, who is a young man, in delicate health, will join the Papal communion.

The Presbyterian Herald says that the Rev. Y. H. L. Laird, of Shelbyville, Ky., has withdrawn from the Episcopal Church, and applied for admission to the Presbytery of Louisville.

The Rev. Wm. G. Heyer, formerly Rector of Zion Church, Greenburgh, N. Y., resigned his charge Jan. 1st, having embraced the Unitarian Heresy. "He went out from us," &c.

The Clergy of Fairfield Co., Conn., have instituted a plan to provide every Parish in the County with a Parsonage. Of a similar character with this, a meeting of Churchmen was recently held in Prince George's County, Maryland, who recommended to the parishes of the County to increase the salaries of the Clergy.

Trinity Church, New York City, was six years in its erection; was consecrated May 21, 1846, and cost \$337,994; besides \$20,000 for organ, clock, iron railing, &c.,—in all, \$357,994.

Our old neighbor, the "New Englander," which went down to the Metropolis about a year ago, has shared the fortune of most adventurers to that city; has grown tame and pointless, as well as rusty; and has come back again to try the bracing air of its native skies.

On Wednesday evening, Feb. 25, a public meeting was held at Metropolitan Hall, New York, to aid in the erection of a Statue to the memory of J. Fenimore Cooper. Hon. Daniel Webster presided; and William C. Bryant delivered an Eulogy, reviewing the life and labors of the deceased. Such a movement is creditable to and hopeful for the great Commercial Metropolis; whose reproach has long been, that its aristocracy are the aristocracy of gold.

NATIVITY OF CRIME IN BOSTON.—A late Grand Jury's report, showing the number of persons in the different institutions of Boston from January 1st to June 30th, 1851, inclusive, makes the total persons then confined in the penal and

charitable institutions of that city, to be 6,005, of which number *four thousand four hundred and fifty seven, or very nearly three fourths*, are foreigners. The number of commitments by the city watch during the said six months, was 6,677, of which number only 887 were Americans. The whole number of commitments by the police during the same period, was 2,511, of which number 1,549 were foreigners. Of the 2,826 persons committed to the county jail during the last six months, 2,344 were criminals, 330 debtors, and 162 witnesses; 564 of the whole number were minors, and only 609 were Americans, leaving the number of foreigners 2,217.

NEW AND NATURAL DEVELOPMENT.

As one of the Facts of the day, which we are called upon to record, is the following. Disgusting as it is, so loathsome in its details that we pass them by, it has its place among the fruits, and signs, of the times in which we live. A new Order, or Sect, has been established in this country called the ONEIDA PERFECTIONISTS. The leader of this Sect is a Graduate of a New England College and a Student in two Theological Seminaries. The Sect is located mostly in Oneida and Madison Counties, New York; but branches of it exist in New York City, in Brooklyn, Newark, N. J., Wallingford, Conn., and other parts of the country. They have a newspaper devoted to inculcating their abominable doctrines. The following is a sketch of their sentiments. With the Bible as their nominal constitution, they disavow all separate or individual right in "property, wives or children." Literally, they have "all these things common." All laws, both human and divine, that are designed to regulate the marriage relation, are set aside and denounced, while the unrestrained indulgence of the human passions is practised, not merely as the means to present enjoyment, but as *means of grace to help to holiness*. Groups of persons, some of whom, male and female, were once members of professedly orthodox churches, under the name and guise of seekers after spiritual enjoyment, and professing to be perfectly holy, are living in a state of vile concubinage, and even worse, such as is not even thought of among the Mormons. Their printed Report holds such language as this: "Variety is, in the nature of things, as beautiful and useful in love, as in eating and drinking." Again, it is held that it is all very well, and oftentimes of great advantage to bring about "special pairing," that is, marriage of convenience, but, says the report, this should be no barrier to the enjoyment of others. "The fact that a man loves peaches best, is no reason why he should not, on suitable occasions, eat apples and cherries." Females belonging to this sect, have declared that at first they were fearful they were not doing right, but the longer they have practised on the system here pursued, the holier they are sure they grow, &c. &c.

On this whole matter we have here only to say, that this new sect is a legitimate fruit of much of the teaching of the day, which we have tried to oppose; and for opposing which, we have incurred the charge of bigotry. A charge which, hereafter, we will, in God's strength, deserve more worthily.

REV. OLIVER S. PRESCOTT.—This Presbyterian of the Church being under sentence of suspension for contumacy, applied for a trial; and the Court, appointed by the Bishop of the Diocese of Massachusetts, has rendered the following Decision:

Charge I. That Rev. O. S. Prescott had preached and taught during his residence in the Diocese, that the Virgin Mary is a lawful object of religious worship by Christians. Not sustained.

Charge II. That he had taught and inculcated that Auricular Confession to a priest by members of the Church, is proper, allowable, and profitable. Not sustained.

Charge IV. That he had violated the Constitution of the Protestant Episcopal Church in the United States. Not sustained.

Charge V. That he had been guilty of immoral conduct, in that he had violated his ordination vows. Not sustained.

Charge III. That he had taught and inculcated the doctrine that Priestly Absolution, in connection with and upon Auricular Confession, is profitable and desirable to individuals and allowable by the Church, is not sustained, as to the nature of the offense charged against the respondent. But he has claimed the right to pronounce absolution generally to persons who come to him voluntarily. The Court knows of no authority for this claim: nevertheless, it is not heretical, but irregular. Although the respondent has not done the acts, yet as he has made a claim of a nature irregular and dangerous, the Court sentence him as follows: "that within ten days from the date of this instrument, he furnish to the Bishop a certificate, in the form appended, of his readiness to renounce the claim and practice of private absolution, except in conformity with the order in the Prayer Book, for the visitation of prisoners, or in case of persons afflicted with contagious disorder; and on his refusing so to do, that he be suspended until such certificate be furnished, and that the act itself, of giving said certificate, shall terminate the suspension."

This sentence of the Court has been approved by Bishop Eastburn.

DIOCESE OF NEW JERSEY.—The Rt. Rev. Bishop Doane has called a special Convention of this Diocese, to be holden at Burlington, March 17, 1852; an account of which will be given in our next Number.

HISTORICAL SOCIETY.—"The Protestant Episcopal Historical Society," held its first annual meeting in New York, on Wednesday evening, June 25th. A large number of persons were present, and listened with a very gratifying interest to the Report of the Executive Committee, and to the learned address delivered by the Bishop of Vermont.

The Report represented the Society as in a prosperous and growing condition. It stated that the first volume of publications was going through the press. It confessed that the number of members had not been so great, nor the increase so rapid, as the interest expressed in the objects of the Society gave ground to expect. But the Committee had no complaints to make. Confident of the importance of their work, and of its final success, they were quite willing to wait until, having shown evidence of stability and earnestness, the whole Church come forward and put the Association upon as strong a basis as its best friends can desire. The Report was ordered to be printed.

The Address commanded the close attention of the audience for about an hour. In which time having given a running account of Christian Missions from early periods, it afterwards entered minutely into the History of the Propagation Society, from its commencement in weakness to its present condition of extended and glorious success.

On motion, a copy of the Address was requested of the Rt. Rev. the Bishop of Vermont, for publication.

The meeting then adjourned; after which several persons enrolled themselves as members of the Society, by paying the annual subscription of two dollars.

The first steamboat in the world, the "Clermont," started from New York for Albany, Aug. 7, 1807, and reached Albany in 32 hours running time.

OBITUARIES.

Died, December 15th, 1851, in the town of Huntingdon, Pa., in the 41st year of his age, the Rev. WILLIAM H. BOURNS, a native of Ireland, for several years past a presbyter of the Diocese of Pennsylvania; a man of ripe scholarship and careful observation; a clergyman who respected his office and understood his duties. The usefulness of the latter years of his life was interrupted by much bodily sickness. Departing in the Faith of Christ, and in the Communion of His Church, it will not be questioned that he has left a world of sorrow to go to the Paradise of God.

Died, at Staunton, Va., Jan. 28th, 1852, Rev. JOSEPH D. TYLER, Principal of the Deaf and Dumb Institution of Virginia. Mr. Tyler was born at Brattleboro, Vt. He graduated at Yale College in 1829. His theological studies were pursued at Alexandria, Va. His organs of hearing having become impaired by disease, he became connected with the Deaf and Dumb Asylum at Hartford, Ct.; from whence he was invited to the important post which he filled at the time of his death. His mind was well disciplined and richly furnished; his heart was the home of warm affections; and his loss to the Institution in Virginia is one difficult to be supplied. He was one of those men, whose worth is never appreciated until they are taken away, nor even then as they deserve. His unconscious motto was, "*esse quam videri*." He might have shone in the ranks of elegant scholars, and his contributions to the Literature of the day, prove the point and vigor of his graceful pen. Indeed, he belonged to a family which has distinguished itself for high intellectual and moral culture. He had all the intellectual and Christian elements of character necessary to render him eminently useful in the Christian Ministry.

Died, in West Chester, Penn., Feb. 24th, Rev. CALER J. GOOD, aged 51 years. Mr. Good graduated at Princeton College, in 1822; pursued his theological studies at the Alexandria Seminary; was ordained Deacon by Bishop White in 1825; officiated at Morlatin, Penn.; Clarksborough, N. J.; and in Caroline Co., Va. Here his health became permanently impaired, and he was chosen Professor of Languages in Bristol College, Penn., and afterwards in Trinity College, Conn. Indisposition, however, compelled him, after a time, to retire from all public duty. Mr. Good was a modest man; clear in his mental perceptions; cautious in his judgments; earnest in his piety; and tranquil in his final departure. He rests in Laurel Hill Cemetery, near Philadelphia.

SUMMARY OF FOREIGN INTELLIGENCE.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, 1851.

We are indebted to the Rev. Ernest Hawkins, B. D., the laborious and efficient Secretary of this venerable Society, for the Report of the 150th year of its doings. It is a closely printed octavo of over 450 pages. It contains the names of the officers; also of all the Society's Missionaries with their location; the anniversary Sermon by the Lord Bishop of St. Asaph; and statements of the donations to the Society, which occupy a large portion of the volume. Instead of furnishing a detailed account of the proceedings of the past year, as usual, the Report gives a general outline of the history of the Society from its foundation to the present time. Its sketches of the early Missionaries to this country, Rev. Messrs. Keith, Talbot, Johnson, Cutler, Hall, *John Wesley*, Beach, Seabury, are interesting to American Churchmen. We may give these hereafter. The Report also contains an account of the celebration of the Third Great Jubilee of this Society in England; and embraces the Letter of the Archbishop of Canterbury to the Bishops of the Church in this country, together with letters in reply of the American Bishops, in the following order: from the Bishop of Maryland, of Pennsylvania, of Rhode Island, of New Jersey, of Tennessee, of Western New York, of Alabama, of Vermont, of Maine, of Massachusetts, of South Carolina, of Kentucky, of New Hampshire, of North Carolina, of Ohio, of Connecticut, of Wisconsin, of Delaware, of Arkansas, of Mississippi, and of the Standing Committee of the Diocese of New York. The manner in which these Letters are spoken of in the Report, as well as the allusions to our Church elsewhere, show with what intense interest our Church is regarded in the Mother Country. We think the sympathy between the Mother Church and the daughter is regarded, there, more than here, as one of duty in these times of fearful peril and awful re-

sponsibility. Long as she has had to fight the battle, single-handed, against Popery, Infidelity, and schism, she is beginning to look to us now with confidence for the future struggle. God grant she may not look in vain. We learn from the Report that there are now *one hundred and seven Bishops* in communion with the Church of England. We wish the Secretary would give, in the "Colonial Church Chronicle," the names of these Bishops, the designation of their Sees, and the number of their Clergy. Thus may we see, where the strength of the truly Reformed Church of God is located. If God spare our life, we hope, another year, to be able to speak particularly of the operations of this Society in its numerous and vast fields of labor.

The latest advices from England furnish the following interesting items of information. They will be received in the United States with the most pleasurable and grateful emotions. A meeting of the House of Bishops will probably be called by order of the Presiding Bishop, and it is believed a delegation from the Bench of Bishops of our Branch of the Church will be present at those "concluding services."

"At the annual general meeting of the Society for the Propagation of the Gospel, held on Feb. 20th, it was resolved, "That the Society desires to acknowledge the cordiality with which the Bishops and Clergy of the American Church received and acted on the invitation of his Grace the Archbishop of Canterbury, to join with their brethren of the Mother Church in celebrating the Society's Third Jubilee; and that, with a view to a fuller and more complete intercommunion between the distant portions of the Church, his Grace the President be requested to address a communication to the Bishops of the United States, inviting them to delegate two or more of their number to take part in the concluding services of the Society's Third Jubilee Year, which will end on June 15, 1852;" and "That his Grace be requested, in transmitting the invitation, to intimate to the House of Bishops the desire of the Society that it may be permitted to bear the expenses of the delegation." We understand that it is contemplated to conclude the Jubilee Year by a service in Westminster Abbey on Tuesday, June 15. The amount of the Jubilee Fund, up to the present date, exceeds £41,000.

CHURCH MISSIONARY SOCIETY.

We have recently received, by the accustomed kindness of the Rev. T. H. Horne, B. D., the "Proceedings of the *Fifty-Second* year" of this Society, 1850, 1851. We give below, a statement of the condition of its several Missions. The full reports, as published in the volume before us, are, generally, in the highest degree encouraging. During the year, it has enlarged its operations; entered upon new fields of labor; multiplied its schools and established those of a higher grade; increased the number of its missionaries and teachers; and wielded more efficiently the power of the Press. Christian instruction is now given in twenty languages to about *forty thousand* scholars. The attendants on Christian worship in its missions is said to be 107,000. The number of its Communicants, 14,154; being an increase of 552 on the last year. The number of Baptisms, in the year, 4,945. The income of the Society, for the last year, was £112,252, 18s. 7d. or over \$560,000; an advance of over \$30,000 upon the last year. Nineteen individuals in connexion with the Society have been admitted to Deacon's Orders in the last year; viz: Eight Students from the Islington Institution, by the Bishop of London; two native Catechists in Western India, by the Bishop of Madras; three candidates in North India, by the Bishop of Calcutta; five native Catechists in South India, by the Bishop of Madras; and one native Catechist in North West America, by the Bishop of Rupert's Land. The whole number of Clergymen and Europeans at present in connexion with the Society as Missionary Laborers, not including the wives of those who are married, is 201; viz: Ordained European Missionaries, 137; Native Clergymen, 21; European Catechists and Teachers, 43. There are also East Indian, country-born and Native Teachers,

1,554. The whole working force in the field, 1755. The following is an abstract of the Report of each Mission:

WEST AFRICAN MISSION.—Established in 1804. 12 Ordained European Missionaries. 3 Ordained Native Missionaries. 1 European Catechist. 3 European Female Teachers. 4 Native Catechists. 48 Native Teachers. 4 Native Schoolmistresses. 15 Stations. 2061 Communicants. 6950 Adult Attendants on Public Worship. 3 Seminaries. 45 Schools. 6250 Seminarists and Scholars.

YORUBA MISSION.—Established in 1845. 4 Ordained European Missionaries. 1 Ordained Native Missionary. 1 European Catechist and Surgeon. 1 European Mechanic. 2 Native Catechists. 8 Native Teachers. 2 Stations. 155 Communicants. 570 Attendants on Public Worship. 7 Schools. 376 Scholars.

MEDITERRANEAN MISSION.—Established in 1815. 1 Ordained European Missionary. 1 European Teacher. 5 Native Teachers. 4 Native Female Teachers. 1 Station. 5 Schools. 457 Scholars. **SMYRNA.**—1 Ordained European Missionary. 1 European Lay Agent. 1 Native Assistant. **CAIRO.**—2 Ordained European Missionaries. 1 European Female Teacher. 1 Native Teacher. 2 Native Female Teachers. This Mission is not successful. The Boy's School is closed.

EAST AFRICA MISSION.—Established in 1844. 4 Ordained European Missionaries. 3 European Mechanics. This Mission is yet in an incipient state; and the Missionaries are prosecuting inquiries as to the country, its inhabitants, &c.

BOMBAY AND WESTERN-INDIA MISSION.—Established in 1820. 8 Ordained European Missionaries. 2 Ordained Native Missionaries. 1 European Catechist. 1 East India Teacher. 1 East Indian Female Teacher. 47 Native Teachers. 6 Stations. 51 Communicants. 27 Schools. 1715 Scholars. Two Natives have lately been ordained by the Bishop of Madras. Their examination was protracted and thorough. The Brahmins acknowledge that their religion is decidedly losing ground.

CALCUTTA AND NORTH INDIA MISSION.—Established in 1816. 34 Ordained European Missionaries. 8 European Catechists and Teachers. 1 European Female Teacher. 8 East-Indian Catechists. 1 East-Indian Female Teacher. 20 Native Catechists. 227 Native Teachers. 23 Native Schoolmistresses. 21 Stations. 1072 Communicants. 3530 Attendants on Public Worship. 93 Seminaries and Schools. 5289 Seminarists and Scholars.

MADRAS AND SOUTH-INDIA MISSION.—Established in 1814. 25 Ordained European Missionaries. 2 Ordained East-Indian Missionaries. 11 Ordained Native Missionaries. 2 European Catechists. 1 European Printer and Agent. 5 European Female Teachers. 6 East-Indian Catechists and Teachers. 2 East-Indian Female Teachers. 82 Native Catechists. 424 Native Teachers and Schoolmasters. 85 Native Schoolmistresses. 19 Stations. 3877 Communicants. 338 Seminaries and Schools. 9185 Seminarists and Scholars. Here again Natives have been ordained to the Ministry after a most thorough examination.

CEYLON MISSION.—Established in 1818. 8 Ordained European Missionaries. 3 Ordained Native Missionaries. 21 Native Catechists. 77 Native Teachers. 20 Native Schoolmistresses. 6 Stations. 327 Communicants. 5 Seminaries. 73 Schools. 2893 Scholars. There is considerable infidelity among the Natives as the result of English education. Still the reports are encouraging.

CHINA MISSION.—Established in 1844. 7 Ordained European Missionaries. 4 Stations. 2 Schools. 33 Scholars. The Bishop of Victoria and his four Assistants landed at Hong Kong, March 28, 1850. There is a considerable European population attendant on the Services of the Missionaries.

NEW ZEALAND MISSION.—Established in 1814. 21 Ordained European Missionaries. 7 European Catechists and Teachers. 1 European Female Teacher. 388 Native Catechists and Teachers. 30 Native Schoolmistresses. 22 Stations. 5701 Communicants. At one Station, the Baptisms during the year were 262; in another 237, mostly adults. A *Romish* Bishop had recently arrived in New Zealand, attended by 16 Priests.

WEST-INDIES MISSION.—**BRITISH GUIANA**—Established in 1827. 2 Ordained European Missionaries; 1 European Teacher; 1 European Female Teacher; 4 Country-born Teachers; 1 Station; 78 Communicants; 2 Schools; 67 Scholars.—**JAMAICA**.—1 Ordained European Missionary; 1 Station; 358 Communicants; 2 Schools; 286 Scholars. The Guiana Station will probably be abandoned.

NORTH-WEST AMERICAN MISSION.—Established in 1823.—5 Ordained European Missionaries; 1 Ordained Native Missionary; 3 European Teachers; 4 Country-born Teachers; 1 Native Catechist; 1 Native Schoolmaster; 1 Native Schoolmistress; 6 Stations; 474 Communicants; 1202 Attendants on Public Worship; 13 Schools; 710 Scholars. The Bishop is making full proof of his Ministry.

It is impossible to doubt that the Missions of the English Church are doing a marvelous work. Sick at heart as we are, with the conduct of a few of her busy-bodies at home, she is showing in her Missions, that the *Life of Christ* is animating her more and more. The Bishop of Madras, in a recent letter home, after a confirmation of over five thousand five hundred persons says, "My heart was often filled with gratitude; and I thought how few congregations in the populous villages in England, could have answered with equal credit to the interrogatories." And having admitted some Natives to the Christian Ministry, and alluded to the attendant circumstances, the crowds of worshipers, their solemnity, the Missions, Schools, Churches, Catechists, &c., &c., he adds, "If there is not reality, actual experience of Christian truth, in all this, then there is no such thing as reality in the world: all that we have taken for it, is a name, a shadow, a delusion. But I am satisfied, that it is a real, and abiding work,—the work of God, the power of His Grace, the putting forth of His Almighty arm in the sight of the nations, as in days of old."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—We are indebted to the Rev. T. H. Horne, B. D., for the last Report (1851) of this Venerable Society; still after more than a century and a half, in vigorous existence. During the year, its issues of Books and Tracts have amounted to four millions two hundred sixteen thousand two hundred thirty-four copies. Its receipts from sales, &c., are 65,522l. 3s. 6d; and its amount of donations 33,190l. 14s. 10d. Its entire resources are about \$493,560; or nearly half a million of dollars for the year. It has presented donations of its publications, to Parishes, Lending Libraries, soldiers, sailors, the coast-guard service, the police, fishermen, emigrants, bargemen, the inmates of hospitals, penitentiaries, houses of refuge, &c. Its publications would already form a very respectable library; and comprise works from those of a standard character, down to the smallest tract. They are classified under seventeen different divisions, according to their subjects. The Society publishes Bibles, Prayer Books, and Tracts, one, or other, or all, in English, Irish, Welsh, Manks, Gaelic, Arabic, Coptic, French, German, Italian, Spanish, Swedish, Dutch, Hebrew, Portuguese, Maltese, Amharic, Turkish, Greek, Modern Armenian, New Zealand, Danish—in all, *twenty-two* different languages. During the past year it has added more than a hundred different works to its list; and has selected several publications bearing on the Romish controversy. Among others, it has re-published "Barrow's Treatise on the Pope's Supremacy," from the original manuscript deposited in the Library of Trinity College, Cambridge. It is said that mistakes have crept into this work from time to time, as it has been republished. These are now corrected. Besides its gifts of publications, it has also given donations of money, of no inconsiderable value, towards the endowment of new Bishopricks, the erection of Churches, and the establishment of Colonial Colleges and Schools. The Report clearly shows that this Society is one of the most efficient and valuable Missionary forces which the Church of England has at her command. Our own Colonial Churches were largely indebted to this Society, more than a century ago, and Books, with its imprint, still remain in many of our oldest Parishes. Let them be religiously preserved and handed down.

THE ECCLESIASTICAL TITLES' BILL AND ITS RESULTS.—On the 4th of July, the following Bill passed the House of Commons by a vote of 263 to 46; or a majority

of 217. An attempt was made in the House to secure a declaration that the Bill was not designed to interfere with the strictly ecclesiastical functions of the Romish Bishops. Such a disclaimer as this, would have been, to the Romanists, something decidedly "rich." For there is nothing in Heaven, or Earth, or under the Earth, which a thorough papist does not know how to embrace within the sphere of the strictly "ecclesiastical functions" of the Pope and his emissaries.

The Ecclesiastical Titles' Assumption Act and its Authors.—This bill is the joint production of Her Majesty's Ministers, Mr. Walpole, Sir Frederick Thesiger, and Mr. Keogh. The portion contributed by each is marked out in the copy of the act which follows. The part which belongs to Her Majesty's Ministers is printed in Roman letter; the rest is in Italics, with the name of the respective authors appended:

"Whereas, divers of Her Majesty's Roman Catholic subjects have assumed to themselves the titles of Archbishop and Bishops of a pretended province, and of pretended sees or dioceses, within the United Kingdom, under color of an alleged authority given to them for that purpose by *certain briefs, rescripts, or letters apostolical from the See of Rome, &c.*

"1. *All such briefs, rescripts, or letters apostolical, and all and every the jurisdiction, authority, preëminence, or title conferred, or pretended to be conferred, thereby, are, and shall be deemed unlawful and void.* [Mr. Walpole's.]*

"2. And be enacted, that if, after the passing of this act, any person *shall obtain, or cause to be procured, from the Bishop or See of Rome, or shall publish or put in use within any part of the United Kingdom, any such bull, brief, rescript, or letters apostolical, or any other instrument or writing, for the purpose of constituting such Archbishops or Bishops of such pretended provinces, sees, or dioceses within the United Kingdom, or if any person* [Sir F. Thesiger's] *other than a person thereunto authorized by law in respect of an Archbishopric, Bishopric, or Deanery, of the United Church of England and Ireland, assume or use the name, style, or title of Archbishop, Bishop, or Dean of any city, town, or place, or of any territory or District (under any designation or description whatever,) in the United Kingdom, whether such city, town, or place, or such territory or district be or be not the see or the province, or coëxtensive with the province, of any Archbishop, or the see or the diocese, or coëxtensive with the diocese, of any Bishop, or the seat or place of the Church of any Dean, or coëxtensive with any Deanery of the said United Church, the person so offending shall for every such offense forfeit and pay the sum of £100, to be recovered as penalties imposed by the recited act may be recovered under the provisions thereof, or by action of debt at the suit of any person in one of Her Majesty's superior Courts of law, with the consent of Her Majesty's Attorney-General in England and Ireland, or Her Majesty's Advocate in Scotland, as the case may be.* [Sir F. Thesiger's.]

"3. This act shall not extend or apply to the assumption or use by any Bishop of the Protestant Episcopal Church in Scotland, exercising episcopal functions within some districts or place in Scotland, of any name, style, or title, in respect of such district or place; but nothing herein contained shall be taken to give any right to any such Bishop to assume or use any name, style, or title, which he is not now by law entitled to assume or to use.

"4. *Be it enacted, that nothing herein contained shall be construed to annul, repeal, or in any manner affect any provision contained in an act passed in the eighth year of the reign of her present Majesty, entitled 'An Act for the more effectual application of charitable donations and bequests in Ireland.'*" [Mr. Keogh's.]

This Bill was carried in the House of Lords on its second reading, by a majority of 227, or a vote of 265 to 38. The discussions were in the highest degree inter-

*Originally the words were "the said brief, rescript," &c.; on the amendment of Sir Frederick Thesiger, the words "All such briefs, rescripts," &c., were substituted.

esting, and serve to acquaint us with the *animus* of the leaders of the English nation. Among the supporters of the Bill, were the Duke of Wellington, Lord Lyndhurst, and Lord Beaumont, a *Roman Catholic!* whose speech was a marked feature in the debate. He said, "Any deed however monstrous which the Pope might do, might be defended on the ground of his spiritual authority. The excommunication of Elizabeth; the celebrated bull in *coena Domini*; the anathema against King John; the condemnation of the colleges, &c., were all called spiritual, though acts which modern civilization revolted from." He also read extracts from a letter from a distinguished *Romish priest*, as follows: "*A very general feeling exists amongst the English Roman Catholic clergy, against being any longer under Propaganda, even in spirituals, because it is a secret, exceptional, and despotic tribunal.*" Again he said, "It is intended to bring over to the *views of the fanatical converts, whose extravagance and absurd prejudices had brought disgrace on their adopted religion*, those honest, liberal, straight forward Catholics, who were satisfied with their position, and endeavored to conform to the spirit of the free and liberal institutions of their country."

Lord Lyndhurst supported the Bill on broader ground; and showed that the Papal measure was a stretch of absolutism not tolerated, but resisted, even in Roman Catholic countries; as well as by the common law of Europe; and instanced and quoted cases in France, Prussia, the Netherlands, and Switzerland.

The Bill passed on its third and last reading on the 30th of July, it has received the royal signature, and is now the law of the realm. Time only can tell whether the Acts of 1829 and 1851, are the first and the last in this drama.

What are to be the effects of this Bill is now to be decided. Scouted by the papists in Parliament as a mere "*vox et preterea nihil*," it is now treated as considerable of a reality. On Tuesday, Aug. 19th, a mass meeting of Romanists was held in Dublin, for the purpose of forming a "CATHOLIC DEFENSE ASSOCIATION." The requisition convening the meeting was signed by thirty-five prelates; thirty-one peers and sons of peers; ten baronets; thirty-three members of parliament; one hundred and fifty justices of the peace; and several thousands of clergymen and laymen of the United Kingdom. The meeting was largely attended and was presided over by Archbishop Cullen. Archbishop M'Hale in his letter, affixed his signature as "*Archbishop of Tuam*," thus violating the law. The Bishop "of Birmingham" declared in the meeting that he would do it, and that he would go to prison rather than pay his fine. Mr. Reynolds, M. P., reiterated the language of Oliver Cromwell, "*trust in the Lord, but sleep on your mattocks.*"

The Romish press in Great Britain is insane with fury. The priests are showing that nothing but British bayonets prevents a bloody civil war. Dr. Cahill, a priest, writing in the *Tablet* to the Romish people, says: "Be convinced that, if Prince Albert originated one hundred exhibitions, and that the London corporation dined, and slept, and lived with the French functionaries every day and night for seven years—be convinced that after all this display of artful civilities there is not one Frenchman, or one Frenchwoman, or one French child, who would not dance with frantic joy at the glorious idea of having an opportunity before they die of *burying their eager swords and plunging the crimsoned French steel into the inmost heart of every man bearing the hated name of Englishman.* Therefore keep up your courage and wait your opportunity in a strictly legal attitude, and England will be very soon in your power."

All this, is showing with what an eager eye, and deadly hatred, the Romanists look upon the English Government, the great bulwark of Protestantism, the mistress of the Seas, circling the earth with her colonies, and thus protecting, if not supporting, those growing Missionary movements of our Mother Church. England is at this moment exhausting the cunning and malice of the Romish leaders.

A very important secret was divulged at the above meeting at Dublin. Bishop Ullathorne stated, that the "Apostolical Letter" which mapped out England into Romish dioceses under papal jurisdiction, *was intended to be kept a secret!* He said, "By an accident, unexplained, even at that moment, and which the authorities of Rome had failed to be able to trace, a copy of the apostolical letter was

published in two French newspapers; and consequently it was seized by the English newspapers full six weeks before a single copy authoritatively reached England." He says that *Cardinal Wiseman* penned the letter, and that he "only contemplated the circulation of it among his Catholic subjects."

"CATHOLIC DEFENSE ASSOCIATION."—This new Association, formed in Ireland to counteract and defeat the recent Parliamentary measures, does not work smoothly. Mr. Wilberforce, the recent "pervert," has been elected Secretary of the Association, by a close vote; whereupon several Irish members strongly remonstrate, on the ground that he is an Englishman; ignorant of "our national habits, sympathies and dispositions." The Primate, however, Archbishop Cullen, (himself an Italian) and no favorite in Ireland, comes to the rescue of Mr. Secretary Wilberforce; but without quieting his querulous subjects. The *Limerick Reporter* says, "No Irishman free from the influence of Lord Cullen, will contribute a penny towards the salary of the 'English Secretary.' This difficulty has since been settled, and at a meeting of the 'Defense Association' lately held it was determined to combine their efforts to form a Parliamentary party, to effect the following objects: The repeal of the Ecclesiastical Titles' Act; the abolition of the Church in Ireland; the repeal of all laws which impose disabilities on Romanists; and a reform as to schools, gaols, workhouses, &c. Why does not Lord John Russell see, that every inch of concession to Rome is so much ground lost irrecoverably to the Church of England! There can be no truce with such a deadly foe.

DIOCESAN SYNODS IN ENGLAND.—A Diocesan Synodical movement is one of the most important features of the times in England. With the growing un-Church, and anti-Church character of Parliament, this method of Church action is as sure to develop itself as that there is life in the Church herself. On the 27th of June last, the Bishop of Exeter convoked a Synod. Of the thirty-two rural Deaneries, only two refused to send representatives. Of sixty representatives elected, fifty-eight were present. At this Synod Three Declarations were adopted: the first, on the doctrine of Baptism; the second, was a profession of adherence to the Church of England; the third, was a protest against the late aggressions of the Church of Rome.

It now appears that Diocesan Synods are in contemplation in the Sees of Chester, Oxford, and Bath and Wells. As another indication of public sentiment a meeting was held in London on the 22d of January, which was respectably attended, and at which the discussions showed that the idea of Synods has taken thorough hold of the English mind. Lord Lyttleton, Mr. Talbot, and other eminent Laymen took part in the discussions. The following Resolution expresses the sentiment of the meeting:

"That this meeting cannot refrain from recording its humble judgment that the spiritual rights of both clergy and laity demand that Diocesan Synods should be collected together from time to time to consult with their Bishop in solemn assembly, as to what is needed for the benefit of their respective dioceses, and that the present mode of diocesan government by the sole and unlimited mind of the Diocesan, is inconvenient and injurious to the Church itself, inconsistent with the true principle of Episcopal authority, and opposed alike to scripture precedence and the practice of the primitive Church in the best and earliest ages."

The Attorney General has stated in Parliament that Diocesan Synods do not in any way conflict with the Queen's supremacy. As a practical matter, Synodical action will, we believe, grow up into a vigorous method of meeting the Church's real wants. At the above meeting in London, Canon Trevor said: "He never met with a clergyman of any shade of opinion, who did not heartily desire the presence and assistance of the true laity in all their deliberations."

REVIVAL OF CONVOCATION.

The subject of the revival of Convocation is awakening the most earnest attention in the English Church. On the 11th of July, the subject was brought be-

fore the House of Lords by Lord Redesdale, rather to elicit attention than immediate action. The debate was exceedingly animated. Lord Redesdale, Lord Lyttleton, the Bishop of London, Earl Nelson, the Archbishop of Dublin and the Bishop of Oxford, advocated Convocation on the grounds, that it is the right of the Church thus to meet and act; that every other religious body has this power; that the exercise of this right would have prevented secessions in certain cases; that Parliament is becoming more and more unfitted to legislate for the Church; that reasonable checks against abuse of power may be interposed; that it is primitive; and *from the example of the American Church*, expedient. The Bishop of Oxford, in meeting the objection of the liability of Convocation to disturb the peace of the Church, said, "To find peace, only in striving against error, was, from the very first, the Church's Charter." The revival of Convocation was opposed by the Archbishop of Canterbury and the Marquis of Lansdown, on the ground that it is at the present time practically inexpedient. Nearly all the advocates of Convocation recognized the propriety of the lay-element, and of a proper representation of the Clergy, with a veto power in the Bishops in determining questions of doctrine. It seemed to be understood that Convocation itself is the proper body to arrange the frame-work of its own organization.

CONVOCATION.—PROVINCE OF CANTERBURY.—Since preparing the above documents, we find in our English exchanges the following account of what we must think an important meeting of this body.

The Convocation of the Bishops and Clergy of the Province of Canterbury, comprising twenty-one Dioceses, met on the 3d of February in the Jerusalem Chamber, at twelve o'clock, a few minutes before which time his Grace the Archbishop of Canterbury arrived at the Chamber. He was attended by the Worshipful Sir John Dodson, Knight, Queen's Advocate and Vicar-General of the province of Canterbury; Mr. F. H. Dyke, her Majesty's Proctor and Principal Registrar of the Province of Canterbury, Mr. F. Knyvett, his Grace's Secretary and his Chaplains. The Most Rev. Prelate was attired in his full archiepiscopal robes. The members of the Upper House present were—The Bishops of London, Winchester, Oxford, Exeter, Chichester, Lichfield, and St. Asaph; and of the Lower House, Dr. Lyall, Dean of Canterbury, Prolocutor; the Archdeacons of Barnstaple, Bath, Bristol, Maidstone, Sarum and Taunton; the Revs. Dr. Cole-ridge, Dr. Moore, Dr. Spry, Dr. Mill, G. E. Gillett, H. W. Majendie, J. Yardley, R. W. Huntley, G. P. Lowther, E. Goddard, T. Mills, H. A. Woodgate, T. Randolph, and J. Harding.

After prayers the Lower House retired to their Chamber. The Bishop of London said he had been deputed to present petitions from several dioceses, praying that Convocation might sit for despatch of business. His lordship then laid on the table seven petitions. The Bishop of Exeter, after some prefatory remarks, presented five petitions. The Bishop of Chichester said he had several petitions to lay before their lordships, and as the objects of the petitioners were fully set forward in the several documents, he did not feel called upon to make any observations. His lordship then laid on the table eight petitions, one of which was from the London Church Union. The Bishop of Lichfield then presented one, the Bishop of Oxford two, and the Bishop of St. Asaph one.

While these proceedings were going on in the Upper House, twenty-seven petitions, with upwards of two thousand five hundred signatures, were presented to the Lower House by different members, amongst whom were the venerable Archdeacons Denison (Taunton,) Thorp (Bristol,) Bartholomew (Barnstaple,) Brymer (Bath,) Harrison (Maidstone.) From nineteen out of twenty-one dioceses of which the province of Canterbury consists—from London, Lincoln, Winchester, Lichfield, Canterbury, Ely, Gloucester and Bristol, Bath and Wells, St. David's, Sarum, Rochester, Norwich, Oxford, Chichester, Worcester, Peterborough, Exeter, Llandaff, and Bangor—and eight petitions very numerous signed from various bodies of the clergy and lay communicants—all praying Convocation to take

such steps as might seem desirable for the vindication of the Church's right freely to deliberate in its lawful Synods, were received.

After all the petitions had been disposed of, a very animated discussion, in which the Bishops of London, Exeter, Chichester, Winchester, St. Asaph, Oxford, and Lichfield took part, occurred, it being suggested by a majority of Suffragan Bishops present, that an address to the Queen, praying for license to meet for dispatch of business, should be presented to her Majesty, but after about an hour's debate, the Archbishop of Canterbury appealed to his right reverend brethren to forbear pressing the subject at the present moment, when so few of Convocation properly understood its functions. However much synodal action might be desired, he (the most Rev. prelate) did not think that any good would accrue from petitioning her Majesty, for he felt quite certain that in the present state of the Church, and its multitudinous divisions, their prayer would never be granted.

During this time the Lower House debated a long address to the Upper House, embodying many of the difficulties under which the Church labors, and praying that the two houses might at once proceed to business. The Archdeacon of Maidstone then proposed and Mr. Majendie seconded, an address, to which the Archdeacon of Bristol proposed an addition, which was adopted, to the effect, "That this Lower House of Convocation has this day received numerous petitions from many dioceses, praying for proper steps being taken to secure the revival of the synodical action of the Church; that this house sympathizes with the prayer of these petitions, and having especial reference to the solemn character of the prayers offered at the commencement of the session of Convocation, which character appears to be altogether inconsistent with the system of continual prorogation, begs to call the attention of the Upper House to the reasonableness of the prayer of the petitions."

At this juncture, when the two houses had been respectively in debate nearly two hours, the Lower House was summoned to be prorogued.

The Prolocutor, however, presented the address which had been voted by the Lower House.

The Archbishop, referring to the Vicar General, objected to receive the address after the House had been summoned.

Upon the Archbishop's objection a debate ensued in the Upper House, and the Lower House retired. Upon the return of the Lower House it was found that the Upper House had resolved to receive the address, which was read and received accordingly; and the Archbishop said that it should have their best attention.

The Prolocutor and the members of the Lower House then retired from the bar, and proceeded to their own chamber, and were about to enter upon further business, when Mr. James Barber (the apparitor of the province of Canterbury) summoned the members of the Lower House to appear before the Archbishop and the members of the Upper House; whereupon the Prolocutor (the Very Rev. W. Rowe Lyall, D.D., Dean of Canterbury,) followed by the members of the Lower House, again proceeded to the bar. Upon their arrival, the Archbishop of Canterbury signified that the Upper House was prepared to receive the address of the Lower House, which was accordingly read at their lordships' table, by the Very Rev. the Prolocutor. The Archbishop then commanded Mr. Francis Hart Dyke to read the following document:—

"We, John Bird, by Divine Providence Archbishop of Canterbury, Primate of all England and Metropolitan, President of the present Provincial Synod or Convocation of the Bishops and Clergy of the province of Canterbury, do by this present writing continue and prorogue the said Provincial Synod or Convocation, and continue and prorogue all and singular the certificates or returns already made and delivered, and all others which have not yet been made and delivered in the same state in which they are now, until Thursday, the 19th day of August next ensuing, to a certain Upper Chamber, commonly called the Jerusalem Chamber, situate in the Deanery belonging to the collegiate church of St. Peter, Westminster, with further continuation and prorogation of days then following and places, if it shall be necessary to be done in this behalf. J. B. CANTUAR."

The Convocation was then, by the Archbishop's sole authority, and as it would seem without the concurrence of the Upper House, prorogued to the 19th of August.

PROVINCE OF YORK.—The Convocation of York, (seven dioceses,) was summoned to meet on the same day; and a considerable number of members were present on that day; among others who attended were the Hon. and Rev. F. Grey, the Ven. Archdeacon Wilberforce, the Ven. Archdeacon Churton, the Rev. Canon Trevor, the Rev. S. Gamlen, the Rev. Canon Randolph. The following correspondence will show the summary manner in which the Meeting of Convocation was disposed of:

"To the Most Rev. the Lord Archbishop of York.

"My Lord Archbishop—The undersigned members of the Convocation of the province of York have attended at the Chapter House this morning, in pursuance of her Majesty's writ of prorogation, to present petitions which have been confided to us for that purpose from the several dioceses of York, Durham, Chester, Carlisle, Ripon, and Manchester. The petitions, which are numerous signed both by clergy and laity, concur in the prayer that the Convocation would take steps to procure from the Crown the necessary license for the exercise of its constitutional functions. Finding that there is no authority from your Grace to open the session, we respectfully request to be informed at what time we shall have the opportunity of performing our duty in this respect. We have the honor to be your Grace's most dutiful servants,

"ROBERT J. WILBERFORCE, Archdeacon of the East Riding.

"EDWARD CHURTON, Archdeacon of Cleveland.

"GEORGE TREVOR, Proctor for the Chapter of York.

"FRANCIS R. GREY, Proctor for the Archdeaconry of Lindisfarne, Diocese of Durham.

"SAMUEL GAMLIN, Proctor for the Archdeaconry of Cleveland.

"York, Feb. 4."

Answer.

"My dear Mr. Archdeacon—In reply to the memorial from certain members of Convocation, received this morning, I beg to say that I believe ancient precedent has been followed, and that, in the absence of any license from the crown to proceed to business, I can only direct and request that the petitions entrusted to the memorialists may be forwarded to me, in order that the same may be placed securely by the registrar among the records of Convocation. I am, my dear Mr. Archdeacon, yours faithfully,

T. EBOR."

"To the Venerable the Archdeacon of Cleveland."

EXIT OF THE RUSSELL MINISTRY AND THE ACCESSION OF A NEW ONE.

On the 20th of Feb. Lord John Russell announced his discontinuance of office as Prime Minister of England. The immediate occasion of his resignation was a defeat by a majority of eleven, on a vote altering the title to his Local Militia Bill. Lord Palmerston pressed the alteration, and Lord John as vigorously opposed it. The alteration did not affect the character of the Bill an iota, and was in strict accordance with the Bill itself. The sudden resignation of the Prime Minister has taken the country by surprise. Everybody asks what the Russell Ministry died of? Some say, simply for want of breath. Some say, it went off in a fit of the pouts. Some say, it died from a constitutional complaint—*expedieney*. Some say, the victim was a spoiled child to begin with, and never could bear to have his play-things taken from him. One thing the whole country seem very generally agreed in; that Lord John is not up to the times. We wish it had been found out a good while ago. But Uncle John always was a dull boy, though what he does learn he retains remarkably well.

The following is the list of the new Ministry, as far as known at the time of our going to press:

First Lord of the Treasury and Prime Minister—The Earl of Derby; Chancellor of the Exchequer and Leader of the House of Commons—Mr. Disraeli; Lord Chancellor—Sir E. Sugden; Lord President—The Earl of Lonsdale; Lord Privy Seal—The Marquis of Salisbury, (with a seat in the Cabinet.)

Secretaries of State—For the Home Department—Mr. Walpole; For the Foreign Department—Lord Malmesbury; For the Colonial Department—Sir John Pakington; First Lord of the Admiralty—The Duke of Northumberland; President of the Board of Control—Mr. Herries; President of the Board of Trade—Mr. Henly; Post Master General—The Earl of Hardwick; Secretary at War—Mr. Beresford; Vice President of the Board of Trade—Mr. G. F. Young; Woods and Forests—Lord John Manners; Chancellor of the Duchy of Lancaster, (not in the Cabinet)—Sir John Y. Buller; Master General of the Ordinance—Lord Combermere; Attorney General—Sir F. Theisiger; Solicitor General—Sir Fitzroy Kelly; Lord Lieutenant of Ireland—The Earl of Eglinton; Secretary for Ireland—Lord Naas; The Chancellorship of Ireland has been offered to Lord Chief Justice Blackburne. Attorney General for Ireland—Mr. Napier; Solicitor General for Ireland—Mr. Whiteside; Lord of the Treasury—Marquis of Chandos; Under Secretary of the Home Department—Sir W. Joliffe; Under Secretary for Foreign Affairs—Lord Stanley; Judge Advocate—Mr. Bankes; Secretary to the Admiralty—Mr. Stafford; Chief Commissioner of the Poor Law Board—Sir John Trollope; Joint Secretaries of the India Board—Lord Jocelyn and Mr. Henry Baillie; Under Secretary of the Colonies—Lord Desart; Joint Secretaries of the Treasury—Messrs. George A. Hamilton and Forbes McKenzie; Clerk of the Ordinance—Colonel Forester.

The aspect of the new ministry is decidedly Conservative.

PARLIAMENTARY.

RELIEF OF THE ENGLISH COLONIAL CHURCHES.—On Friday, Feb. 20th, Mr. Gladstone brought before the House of Commons a bill for the relief of the Church in the Colonies; of which the following are the most important portions, and will show its character:

The following is the Bill introduced by Mr. Gladstone, entitled "A Bill to relieve Bishops in the Colonies in communion with the Church of England, and the clergy and laity in Communion with them, in respect to legal doubts or disabilities affecting the management of their Church affairs."

PREAMBLE.

Whereas doubts exist as to the right of the Bishops, clergy, and lay persons inhabiting the colonial possessions of her Majesty, and being in communion with the Church of England, in regard to the management of their internal ecclesiastical affairs, and whereas it is expedient that under certain restrictions they should be permitted to make regulations for the said management by agreement among themselves;

Be it declared and enacted, by the Queen's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by authority of the same—

1. *Bishops, Clergy, and Laity may meet for the Management of their Ecclesiastical Affairs.*—It shall be lawful for the Bishop, or Bishops of any diocese or dioceses in the Colonies enumerated in the Schedule A, to this Act annexed, or in any other colony which her Majesty shall, as hereinafter provided by order of Council, have declared to fall within the operation of this Act, together with the clergy and lay persons, being declared members of the said Church, or being otherwise in communion with such Bishop or Bishops respectively, to meet together from time to time, and at such meeting by mutual consent, or by a majority of voices of the said clergy and laity severally and respectively, with the assent of the said Bishop, or a majority of the said Bishops if more than one, to make all such regulations as may be held necessary for the better conduct of their ecclesiastical

affairs, and for the holding of meetings for the said purpose thereafter, any statute, law, or usage of the United Kingdom to the contrary notwithstanding.

5. *Of Regulations respecting Nomination of Bishops.*—And no such regulation made in respect of the nomination of Bishops shall have any force or effect whatsoever except upon the consent of her Majesty, signified through one of her Majesty's principal Secretaries of State.

6. *Of Regulations touching the Rights of the See of Canterbury.*—And any such regulation touching the existing relation of the said Bishops, clergy, and others, to the metropolitan See of Canterbury, shall be forthwith transmitted by the presiding Bishop or his deputy to the Archbishop of the said See, and shall be subject to disallowance by the said Archbishop, under his hand and seal, at any time within twelve months of the passing of the said regulation, or within six months from the receipt thereof, by the said Archbishop, but not afterwards.

7. *Prohibition to make certain Regulations.*—And no such regulation shall authorize the Bishop of any diocese to confirm or consecrate, or to ordain, or to license or institute, any person to any See or to any pastoral charge, or other episcopal or clerical office, except upon such persons having immediately before taken the oath of allegiance to her Majesty, and having likewise subscribed the Thirty-nine Articles, and having, furthermore, declared his unfeigned assent and consent to the Book of Common Prayer.

NEW ARRANGEMENT OF THE CHURCH SERVICE.—A special meeting was recently held at Leeds, when the Report of the "Committee of the Rural Deanery of Leeds" was adopted by a majority of five, after a five hours debate. A deputation was appointed to lay the matter before the Bishop of Ripon, for his consideration and opinion. The Report proposes to shorten the Morning Service, by having the Litany or Communion Service in the afternoon or evening. Also it proposes a shorter Service for week day evenings; and Special Services, on consecutive days, in populous places, for the repentance and conversion of the masses of the careless; and for the preparation of classes for Confirmation. It proposes also an extension of the Diaconate, thus restoring it nearer to the primitive model, whereas now the distinction between it and the Presbyterate is nearly nominal. This movement is important as showing a determination to meet the spiritual wants of the poor and the ignorant who have been too long uncared for.

SIMILAR MOVEMENT AT BIRMINGHAM.—The Rev. J. C. Miller, Rector of St. Martin's, the "Mother Church" of Birmingham, has, with the approbation of his Bishop, announced a new arrangement of the Services in that Church; coming back to the original intention of the framers of the Liturgy; violating no rubric, and adapting the celebration of the Service to the wants of all classes of worshippers, the rich and the poor; masters and servants. The following is the order of the Service, commencing Jan. 4, 1852:

First Sunday in the Month.—Quarter-past nine—Morning Prayer and Sermon, without Litany and Communion Service; eleven—Litany, Communion Service, Sermon, and Lord's Supper; half-past three—evening Prayer, (as at present;); half-past six—evening Prayer, (as at present.)

Second Sunday in the Month.—Quarter-past nine—Communion Service and Lord's Supper, no Sermon; eleven—morning Prayer, Litany, and Sermon, without Communion Service; half past three—Litany only, and Sermon to Children and Young Persons; half past six—evening Prayer, (as at present.)

Third Sunday in the Month.—Quarter-past nine—Morning Prayer and Sermon, without Litany and Communion Service; eleven—Litany, Communion Service, and Sermon; half-past three—Communion Service, Sermon, and Lord's Supper; half-past six—evening Prayer, (as at present.)

Fourth Sunday in the Month.—Quarter-past nine—Communion Service and Sermon; eleven—morning Prayer, Litany, and Sermon, without Communion;

half-past three—evening Prayer and Sermon, (as at present;) half-past six—Litanies, Communion Service, and Sermon.

When there are five Sundays in the month, the arrangements for the fourth will be repeated on the fifth.

PROGRESS OF THE TRUE FAITH IN IRELAND.—Beyond question there is a great work in progress in Ireland, so remarkable that the English and Romish press generally are calling attention to it. The *Dublin Evening Post* (Romish) lately said, "The success of the proselytizers in almost every part of the country, and we are told in the Metropolis, is beyond all that the worst misgivings could have dreamt of." If we look for causes of this movement, we find them, in the subduing of Romish prejudice through the charity of Churchmen in relieving their physical sufferings; in the rapid diminution of the Romish population by death and emigration, which have drawn most largely upon this class; in the new life and activity of the working clergy of the Irish Reformed Church; in the dissemination of the Word of God and the multiplication of schools; in the mad violence of the ultra-montane Romish priests; and more than all, and through all, in the influences of the Spirit of God. The Lord Bishop of Tuam in the month of September last made a visitation in West Galway. Of this visitation we have the following Report, of which the correctness is certified by the Bishop. "The catechumens came from twenty-four localities to seven places for Confirmation. The total number actually confirmed was thirty-one original Protestants, and seven hundred and twelve converts from Romanism—total, seven hundred and forty-three. Of these, three hundred and eighty-one were males and three hundred and sixty-two females. The ages are as follows:—Of fourteen years old and under there were two hundred and fifty. Above the age of fourteen, and including the age of twenty, there were two hundred and ninety-seven. Above the age of twenty, and under seventy, there were one hundred and ninety-six. The persons of this last age were divided thus:—eighty-six between twenty and thirty; sixty-five between thirty and forty; thirty-four between forty and fifty; ten between fifty and sixty; and one of the age of seventy. Although the total number of converts actually Confirmed was only seven hundred and twelve, yet the forty-five who could not come from Inverrin, Casla, and Lettermore, should be added. The eighty-three forcibly prevented at Sellerna, and the thirty at other places, making together one hundred and thirteen, ought also to be added. These two numbers, added to the seven hundred and twelve, give a total of eight hundred and seventy converts, who would have been Confirmed but for the impediments alleged. Besides these the young persons might be added whose diminutive size rather than their age occasioned the postponement of their Confirmation after they had been examined and fully approved by the missionaries, who, it should be remembered, had besides at every station rejected several who had not satisfied them in the course of the preparatory examination. The number thus postponed at Castelterker was forty three; and at the other stations thirty-five, making seventy-eight. Had their certificates of approval been received by the Bishop, they would have made the total nine hundred and forty-eight, which was the precise number of converts examined, approved, and certified by the missionaries. If the fourteen persons in Salruck had come to the missionary in time, as well as the three persons who were turned back at Clifden, and the eight persons who had not given sufficient notice at Derrygimla, these twenty-five (had they been approved) would have made the total number to be nine hundred and seventy-three converts, besides the thirty-one Protestants."

The blustering and boasting of such men as Bishop Hughes in this country, is the old method which they adopt to hide from their people, and from others, the progress of the truth and the workings of that *dry-rot* which is eating its way into the heart and the extremities of their whole system. We ought to add, that the Romish priests in Ireland are fairly frantic with rage at what is going on.

CENSUS OF IRELAND.—The census of this country, just taken, shows a popula-

tion of only 6,515,794; and a decrease of 1,659,330 in ten years; and 300,000 less than it was thirty years ago. In Connaught the decrease amounts to nearly one fourth of the population. Famine and disease are among the fearful causes of this array of facts. The emigration from Ireland in ten years is estimated at 1,300,000, of which probably at least 1,000,000 came to the United States. Considering that the emigrants are mostly young and in the vigor of life, the real loss to Ireland is much greater than the above numbers would indicate. Lord Glendall has demonstrated that the Romish population of Ireland are only in a majority of 500,000; which by emigration and conversion to the true Faith is constantly diminishing.

RIBANDISM IN IRELAND.—A Riband lodge is an affiliated branch of a secret Society, composed exclusively of Roman Catholics, having for its object the two-fold purpose of extirpating heresy and regulating the occupation and possession of land. It is both a religious and an agrarian society. Each separate lodge is composed of forty members; it has a master, secretary, delegate, three committeemen, and thirty-four members. These are admitted with a solemn oath to yield unlimited obedience to the authority of the institution and to maintain the utmost secrecy; they pledge themselves to wade knee deep in Protestant blood, and to spare none of the heretic race from the cradle to the crutch. The members are known to each other by secret signs and pass-words, changed every three months by a central authority, unknown even to the conspirators themselves. They meet by concert at fairs and on market days at some public-house, known to be friendly, and drop in one by one till the room is full, and then proceed to business. They avoid night meetings as much as possible, lest they attract attention; and when they do meet at night, it is generally at dances got up for the purpose, when the junior members are dressed in women's clothes; all that appears to the observer is rustic hilarity and merriment, but the work of death is going on within. When an offence is committed against the barbarous code of law this society has established, either by an agent ejecting non-paying tenants from land for which they are unwilling or unable to pay any rent, or by a farmer in becoming tenant for such ejected land, or by a landlord preferring a Protestant to a Roman Catholic tenant, or by information given for the purpose of bringing to justice members of the association, then, on the next meeting of the lodge, a complaint is brought forward against the offending individual; a jury is forthwith empaneled and sworn, consisting generally of seven members; the master of the lodge acts as judge; the complainant is sworn and examined by council; members volunteer evidence one side or other, and the judge charges the jury; the verdict is brought in by the majority, and the sentence of death pronounced in the most hideous mockery of justice by the presiding conspirator. The appointment of the executioners next follows; lots are drawn, and they on whom the fatal billet falls must, on pain of death, carry out the merciless sentence. Frequently, however, the trial and sentence are reported to a distant lodge, which furnishes the executioners, on the understanding of the service being returned in kind, when demanded. There is no hurry about the matter—all is conducted in the most sedate and business-like manner. The victim is watched—his habits examined and reported—accurate information of all his movements obtained—a time is appointed for his execution; if unfavorable, it is deferred with perfect coolness; if favorable, he is executed without remorse and without mercy.

The system of assassination in Ireland has again assumed a most frightful form, and several landlords and agents have been killed or severely wounded. The efforts made to discover the perpetrators too often prove fruitless, from the disposition of the peasantry to favor these outrages.

ROME.—The state of things at Rome and in Italy is becoming fearfully ominous. The pope and his creatures were lately trembling at the possible triumph of the cause of freedom in France; while the French troops are determined to maintain their ground at every hazard. They have taken possession

of the military stores, and from the Castle of St. Angelo have Roman cannon pointed on the city. The Court of the Inquisition have yielded their apartments, and are located within the Vatican, their most fitting abode. Meanwhile the papal government is proceeding with the most barbarous cruelty, to stifle every appearance or shadow of discontent. The editor of *La Presse* at Paris, says:—"Within a few days six prisoners have literally starved to death in their cells; two have attempted to commit suicide, and for this have been put in irons, and will be condemned; two have become insane, and have been placed in the hospital of *la Longara*. The prison of St. Michael contains more than four hundred political prisoners; the *Thermae* prison and the new prison contain over two hundred; in this last prison the political offenders are mixed up with thieves and assassins." The writer gives a list of several prisoners, their history and the cruelties which they are enduring, and that too on mere suspicion sometimes; which are too revolting to be repeated. And yet all this at Rome the seat of the professed Mother and Mistress of all the Churches! by authority of the Pope, the "Centre of visible unity," and the "vicegerent of Jesus Christ!" and the bloody executioners, the ring-leaders of these murderous deeds, are two prelates of the Church of Jesus Christ, Matteucci and Benvenuti, the one Secretary of the Council, and the other Fiscal-General, by whose directions and orders these refinements of cruelty are inflicted on the unhappy prisoners. Surely it is not wonderful, that the most utter loathing of the priests rages in the breasts of the mass of the people. And yet, in the polluted streams of such a fountain as this, apostates from the pure Faith of our Church, are trying to find rest for their souls. It is lamentable to say such things. It is more lamentable that it is true. Throughout Italy a spirit of infatuation seems to have seized upon the government.

FRANCE.

The game of Louis Napoleon Bonaparte has proved thus far thoroughly successful; and, as must be conceded, was well played. Every thing had been previously arranged with great care. The most entire secrecy had been kept. The orders for the arrest of the refractory Members of the Assembly were so timed as to prevent confusion. The Army butchered, in cold blood, and indiscriminately, the first remonstrants. The mouth of Paris was gagged. To crown this *coup d'état*, the Usurper ordered an election, by popular ballot; and France, voting at the point of the bayonet, has enacted the farce of casting 7,439,216 votes in his favor, to 640,737 dissenting. The Ultra-Montanist Bishops and priests, who sung peans at the birth of the Republic, voted publicly for the Usurper; and Pope Pius IX has written to his Nuncio at Paris, rejoicing that "*Religion and Society have been saved!*" The Ultra-Montanists are in high glee for the same reason. Whether the Jesuits have made or lost in this bargain remains to be seen. That such a career of crime can prove, in the end, successful to its author, or glorious for France, it is impious to suppose. The day of fearful retribution, sooner or later, will come. Louis Napoleon has taken up his official residence at the Tuileries, and has addressed the following letter to the Bishops of France:

MONSIEUR L' EVEQUE—In order to call down the blessings of Heaven upon France and upon the great mission confided to me by the French people, I beg you to cause to be sung in your Cathedral church, on Thursday, the 1st of January, a solemn *Te Deum* of thanksgiving. Accept, &c., LOUIS NAPOLEON.

A correspondent of the London Times at Paris, has the following stirring passage:—

"The Jesuits, Montalembert at their head, have marched with reverted cowls and unfurled banners to the ballot. They have taken with them a million of the faithful. It costs them nothing to sanctify crime, for did not their chief proclaim, with the very cynicism of immorality, at the tribune, that whatever is possible is right! In their eyes the 'expedition of Rome into the interior,' has now really commenced. The primary schools are already in their hands, the Pan-

theon is restored to them, the Chairs of Philosophy are falling or have fallen, the gates of the University are yielding to their blows, some works are proscribed, all will be expurgated—their writers, who lamented that the massacre of St. Bartholomew was incomplete, that Luther was not burnt, and that the Inquisition was suspended, hope, if they do not trust, that the Holy Office will revive—their Bishops impiously press Heaven itself into their ranks, while Paul Cullen promises the cooperation of St. Patrick, and both prove to the astonished world that hypocrisy is never so hypocritical, nor blasphemy so blasphemous, as on a Jesuit's lips."

The Constitution of France, which was promulgated Jan. 15th, formally intrusts the government to Louis Napoleon, who governs by means of the Ministers, the Council of State, the Senate, and the Legislative body. By the Constitution all power is made to centralize in Napoleon. He is now forty-three years of age; was never married; but has several children alive. By later decrees, the Orleans family, now owning property worth 300,000,000 frs. are forbid holding property in France. Forty millions of this are confiscated. Eighty-five members of the late Assembly are expelled from the country. Among these are Lamociere, Changarnier, Thiers, and others of the most distinguished men of France. The prisons are crowded to excess. M'Lepelletier d'Aulnay, the President of the Court of Appeal, states that at the present moment there are upwards of 30,000 persons in prison in France for political offenses. The confiscation of the Orleans estate has aroused an intense opposition at Naples and in Southern Europe. War upon England is anticipated in certain quarters; but of this we see little prospect at present. Such an event would open issues of fearful import.

The following FORM, used in the Irish Church, was communicated to the "*True Catholic*," by W. (Bishop Whittingham,) and which we copy as of permanent practical value.—[ED. CH. REVIEW.]

A FORM FOR RECEIVING LAPSED PROTESTANTS, OR RECONCILING
CONVERTED PAPISTS TO OUR CHURCH.

To the Editor of "The True Catholic:"

SIR—Through the favor of an esteemed correspondent I have obtained a transcript of an Office peculiar to the Church of Ireland, which, as both interesting in itself, and likely to be serviceable in its publication, I offer you for insertion in your magazine.

The Prayer Book of the Church of Ireland, in its complete form, I have reason to believe to be, at least in this country, of some rarity. It is very probable that nearly all of your readers, like myself, will have seen the Office now sent for the first time.

Occasions for the use of something of the kind are not unfrequent among us; and until the Church in America shall put out a form authoritatively sanctioned, there may be advantage in at least guiding our procedures by those prescribed in a sister Church.

W.

By the XL Canon of the Church of Ireland, every Minister being a Preacher, having any Popish Recusant or Recusants in his Parish, shall labour diligently with them from time to time, thereby to reclaim them from their Errors.*

It is to be hoped, therefore, that there are no lapsed Protestants, or reclaimable Papists, living in any Parish amongst us, whose Condition and Temper each Parish Minister is not respectively acquainted with, and to whom he has not applied himself, either by putting some good Book into his or her hand, or otherwise orally instructing such persons, and endeavouring to make them sensible of their former Error, Sin and Danger; preparing them, hereby, for Reception into

* LXVI of the English Canons.

our Church. For to admit therinto Persons either grossly ignorant, or void of any Sense of their Errors and former Danger, is only solemn Mockery of God and His Church.

Every Parish Minister, therefore, having thus with Success, as he hopes, proceeded in doing his duty, or having gained over any Penitent or Proselyte, should bring, at least with his Testimonial and Letters, send such person or persons to the Bishop; who, according as he sees fit, upon Inquiry into the Qualifications of each respectively, may not only further Instruct and Admonish, and in the end make each subscribe before him some formal Abrenunciation of Popery, and together Abjure both the grosser Errors of it, and all Obedience to the See of Rome; but also give or assign such person convenient Penance, and a Schedule of Penance, with Directions thereupon.

The Form of Abrenunciation and Abjuration may be more or less explicit, according to the Capacity of the Penitent or Proselyte.

A Form of Abrenunciation of Popery for the Laity may be as follows:

I, A. B., do utterly Renounce the Sacrifice of the Mass, offered up to God in the Church of Rome for the Living and the Dead; and I trust to, or depend upon no other Sacrifice, but that bloody one of our LORD CHRIST JESUS, who offered up himself upon the Cross once for all; nor do I own any other merits but his alone.

I also from my heart reject the Doctrine of Purgatory, the Practice of Worshipping and Praying unto Angels, or to Saints in Heaven, and even to the Blessed Virgin Mary. I abhor the Worshipping Images or Relics, and will pray unto and worship God alone, Who alone heareth prayer, and Who, I am persuaded, will not give His Glory to another.

I do not believe that in the Sacrament of the Lord's Supper, there is, by the Priest's blessing the Wafer and Wine, any Change of their Substance into the Body and Blood of CHRIST, nor that the people can, without Sacrilege, be denied the use of the Cup in that Sacrament.

I do from my heart receive the English Bible of the Protestants, and faithfully promise that I will to my Power diligently read, hear or attend to the same, as I shall have Opportunity, both in public and in private. I will lay aside my Beads and Ave Marias, and all Prayers in an unknown Tongue, endeavouring daily more and more to pray with understanding in Spirit and in Truth.

And I do not believe any Priest or Bishop, or even the Pope of Rome himself, hath any power to loose me from the Tie of this Vow, or of this Confession and Profession, which I here make sincerely; and in the Faith of a Christian, engaging myself to forsake all Familiarity and Intimate Conversation with Popish Priests and Fryars, and to do my best for the turning as many Papists as I can to the Protestant Belief, Profession and Practice. *So help me God.*

¶ For Persons of more Liberal Education, and better Understanding, the Form of Abjuration may be made more fully, thus answering, in every point, the new Articles of Pius the Fourth, his Creed.

¶ An Abjuration of Popery proportioned to the new Articles in the Popish Creed.

The unwritten Traditions and other Observations and Constitutions which the Church of Rome call Apostolical and Ecclesiastical, as not being Deducible from, nor warranted by the Holy Scripture, I do utterly reject and renounce.

I receive the Holy Scripture Translated into English, and published by Authority in the Church of England and Ireland, as containing the sound and wholesome Sense of the Word of God; but deny the vulgar translations of the Romanists to be either authentick, sound or wholesome. Nor do I believe the Church of Rome hath any more authority to judge of the true Sense and Interpretation of Scripture than hath any other National Christian Church.

I profess that there are but two true and proper Sacraments of the Gospel, both of them instituted by our LORD CHRIST Himself, and ordinarily necessary to the Salvation of all Men; to wit: Baptism and the Lord's Supper; and that they are each of them means by which the HOLY GHOST does convey Grace. The

Rites or Ceremonies which the Church of *Rome* hath added hereto, I Renounce, as not only needless, but hurtful in many regards.

I do believe all Men to be born in Sin, and by Nature Children of Wrath; which Condition we ordinarily call Original Sin, and that none can be justified, (that is, acquitted from this Original or from any actual Sin,) but upon the Terms of the Covenant of Grace; namely, upon Repentance from dead Works, and by Faith in CHRIST JESUS, and the Obedience of Faith.

I utterly deny any other Propitiatory Sacrifice, either for the living or for the dead, but that of our LORD JESUS CHRIST, Who once for all offered Himself, and shed his Blood upon the Cross; Whose Body being now in Heaven, and the Heaven being to contain it until the time of the Restitution of all Things, cannot be materially present in the LORD's Supper, nor is there any such Change of the Substance of the Bread and Wine into the Body and Blood of CHRIST, as is usually called Transubstantiation. I do profess, likewise, that the Holy Sacrament ought to be received by all Communicants under both Kinds.

I do also utterly deny that there is hereafter any Purgatory, or that the Souls departed can be helped by the Prayers, Suffrages or Alms of the living.

In like manner I deny, That the Saints Reigning with CHRIST are to be worshipped and prayed unto; or that they offer up Prayers particularly to God for us; or that their Relicks may be worshipped.

I do also firmly deny, that the Images of CHRIST or of the Virgin Mother, and of other Saints, are to be had or kept on Altars, or in Churches and Chappels, and Worship paid thereto.

The power of Indulgences, and the use of them as pretended to be left by CHRIST unto His Church, and now practised in the Church of *Rome*, I hold to be Shameful, Sacrilegious and Destructive to the Souls of Men.

Lastly, I deny that the Church of *Rome* is Catholick, or at present Apostolick; I believe that at best she was a Sister, and never the Mother and Mistress of all Churches; nor is the Bishop of *Rome*, either in Doctrine or Power, Successor of St. Peter, or Vicar of CHRIST JESUS. Nor was Saint Peter Prince of the Apostles; nor do I owe any Obedience to the Bishop of *Rome*, nor may or will I ever pay him any.

¶ *In the receiving of Priests, or such who are likely to teach others, it will be necessary to add this Clause, opposed as this former, to (the last clause of) Pius Quartus, his Profession of Faith.*

And as to all other Doctrines, Decrees and Constitutions of the Council of *Trent*, not here mentioned, as far forth as they contradict the Thirty-nine Articles, or the Liturgy and Canons of the Church of *England* and *Ireland*, I Renounce and Disclaim them utterly. Particularly as to that most Uncharitable Tenet, that there is no Salvation out of the Church of *Rome*, I disavow it, as Schismatical, Unchristian and Devilish. And I promise by diligent Reading, Attending to, and Studying the Holy Scriptures, in the Translation of the Church of *England*, together with the Writings of the purer and more uncorrupt Fathers, especially of the three First Centuries, to endeavour the perfect Knowledge of the whole Body of Christian Truth: Nor will I ever hold, teach or maintain what I am not persuaded in my Heart is agreeable to the Holy Scriptures, Interpreted by the joynt Consent of the said Fathers, as far as I can discover the same. *So help me God.*

¶ *In one of these Two Forms, (which of the Two, the Bishop or whosoever is Commissionated by him shall direct,) or in some other like these, it is necessary each person so as above concerned and qualified, abjure Popery before the Bishop or Commissary; and afterwards subscribe the said Form of Abjuration remaining in the Book with the Registry of the Diocese, which being done, let some day or days of Fasting, Prayer, and like Devotions be enjoined such Penitent or Proselyte, as the Bishop or Commissary shall see suitable to particular Circumstances. And of all this the Registry shall give such Penitent or Proselyte a Certificate, together with an order of Penance in some such short Form as this:*

I, A. B., Registry of the Diocese of C. D., hereby certify to Mr. D. E., Rec-

tor or Vicar of *F.* and the Parishioners of the same, that upon the _____ day of _____ *G. N. N.* did before the Bishop [or Commissary] Abjure all the corrupt Doctrines of the Church of *Rome* in the [shorter or larger] Form appointed, and the said Bishop [or Commissary] ordered him [or her] the said *N. N.* such and such days of secret Fasting and Prayer; and for further Penance, the publick use of the [shorter or larger] Schedule, in this case provided; which Penance he [or she] the said *A. B.* is to perform, and then to make over again the like Abjuration and Subscription in the Parish Church of *F.* in time of Divine Service, upon some *Sunday* between the _____ day of _____ and of _____, as witness my hand this _____ day of _____.

¶ *For which Certificate the Registry shall receive one Shilling, and no more. And if the Party be unwilling or unable to pay the said one Shilling, the Bishop will take care it be paid for him.*

¶ *The shorter Schedule of Penance may run thus, for a Lapsed Protestant:*

Whereas, I, *A. B.*, of the Parish of *C.*, being partly overcome by the persuasions of Popish Seducers, but chiefly swayed by base fears of suffering Persecution and Losses, for professing the true Religion, in which I had been brought up, and which, by the Grace of God, I had in my heart believed, did in the late times, against my Conscience renounce and forsake the true and sincere Worship of God, and go to Mass, joyning in the Idolatrous Practices therein used; I do hereby with shame and sorrow confess this my foul and hainous sin; and that I deserve to be denied by my LORD JESUS CHRIST in the great day of Judgement, because I have denied the Truth in the day of Tryal.

I acknowledge sincerely, I have not found that satisfaction of heart, in the Communion of the Popish Church, or in the Attendance on her Offices, and practicing her Commands, which the Priest made me expect I should find: Yet was I so wicked as to continue therein, till God, as it were, plucked me out by a strong hand; insomuch that I must own this my Sin to have been exceeding sinful; and I desire to mourn over it as long as I live; adding to my Tears most constant Supplications to God for pardon, through the most precious Blood of His SON my SAVIOUR.

And I most solemnly vow before God, and all you good Christians here assembled, that by His Grace I will never again hearken to Seducers, nor forsake the Truth whatsoever I suffer for it; and I pray all that hear me to take warning by my Case. And I further beseech you, the Minister and People here Present, to accept me into your Communion upon my renewed Profession of the true Catholick Faith, which profession I now make sincerely from the bottom of my Heart.

¶ *Another and larger Schedule of Penance, for Persons of more liberal Education, Converted from Popery to our Church, may be as follows:*

Whereas, I, *A. B.*, of the Parish of *C.*, in the Diocess of *D.*, have been from a child bred up, and till of late lived in the Communion of the Roman Church, by which means I long had an inveterate Prejudice against the Doctrine and Worship of the Protestants, notwithstanding that I was grossly ignorant thereof, and in a great measure of the very common Christianity, into which I was not suffered, nor had Advantages freely to enquire, being kept from the reading the Holy Scriptures at large, and used to the Service of the Church in an unknown Tongue; and further possess with many false and scandalous Imputations of several Doctrines as held by the Protestants, which I now understand they hold not, and of several Practices of theirs which I perceive they abhor: Therefore being now, by the Grace of God, who hath pleased to open mine Eyes, made sensible of the great Danger I was in, by reason of my Ignorance, Superstition, False Worship, Uncharitableness, Enmity to the Truth, and other Evils abounding and cherished in me, while in Obedience to those false Guides of *Rome*, I am come hither publicly to confess all this my Guilt, and as I acknowledge and adore God's infinite Grace and Goodness to me, in bringing me out of Popish Darkness and Errors, and the very Snares and Depth of Satan; so I desire to take unto myself the

Shame of my own Sloth, through which I was not so diligent to inform myself touching the Truth, as I might have been, and together of my evil and deceitful Heart, by which I was unwilling a long time to be better instructed and reformed.

I profess my hearty Sorrow, for all these my Offences against God, and for my Enmity and Wrongs to the Protestant Church and People: and I solemnly vow Reformation, in Heart and Actions, through God's Grace, according to the utmost of my Knowledge and Power: and I promise that I will never more be of Confederacies or Counsels with Roman Catholicks, but endeavour by all means I can to reconcile them to the true Faith, Fear and Worship of God; all which I acknowledge to be in Purity in the Church of *England and Ireland*: into the Communion whereof I humbly pray to be admitted, and beg of all good Christians, here present, that they will assist me with their Prayers to God, for Pardon of all my Sins, and for my perfect Reconciliation both in Heart and Life, to God, and His true Catholick Church.

¶ *This Schedule may be shortened for meaner Converts, at Discretion.*

¶ *One of these above mentioned, or some such like Schedule of Penance, at the Bishop's Discretion, together with the Bishop's Order thereupon, let the Penitent or Convert bring back to his Parish Minister, and present it in private, at least one whole Week before the Day appointed for his Reception, that the Minister may have time to prepare himself with some Exhortation, Admonition, or some part of Discourse or Application in his Sermon, suitable to this Occasion. And upon that Sunday so appointed by the Bishop, the Penitent or Proselyte, being accompanied with the Church Wardens of the Parish, or in their Absence, with two grave, discreet Parishioners or Christian Neighbours, shall come up to the Reading Desk, after Morning Prayer, or at the end of the Nicene Creed, and present himself with the Schedule of Penance to the Priest, in the face of the Congregation; and the Minister receiving the Paper from his Hands, shall give publick Notice of such Person's desiring to be received into the Church, in this or the like Form.*

Good people, the Bishop hath given his Approbation and Instructions for the receiving this late Lapsed Member [or, this penitent Convert] into the Communion of our Church, and we are ready to comply therewith: Notwithstanding, if there be any of you who know any impediment or notable Crime, by this Person, for which this his Penance, which he now performs, may not be looked upon as a sufficient satisfaction to the Church, or on account of which this his Profession should not be looked upon as sincere, let him come forth in the name of God, and shew what that Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Minister shall surcease, and signifie the same to the Bishop within fourteen days or sooner if possible; if not, the Minister shall proceed further, and say:*

I Require and Charge you *A. B.* as you will answer at the dreadful day of Judgment, when the Secrets of all Hearts shall be disclosed, that if you be not convinced in your Conscience, by the Word of God, touching the hazard of your soul, through the Corruptions and false Worship of the Church of *Rome*, into which you have fallen off [or, in which you so long have continued] as also if you be not persuaded that on the contrary the Doctrine, Communion and Worship of the Protestant Church, is the true and safe way to Salvation, you declare the same, and go not on to mock God and His Church, in pretending to come over to us on such Persuasion, which indeed you have not.

¶ *If the Person answer not clearly hereto, the Minister shall surcease, and signifie it as before to the Bishop; but if he [or she] answer, he [or she] is convinced in Conscience, the Minister shall proceed, and say:*

I Must then first in the name of the Church, demand of you that you make here a publick Confession of your Faith.

¶ *Here the Penitent shall repeat the Apostles' Creed; I believe in God, &c. And at the end of it say, All this I steadfastly believe.*

Minister. It is expected that, according to the order of the Bishop, you here publicly read [or repeat] this Schedule of your Penance.

¶ *Then the Penitent reads or repeats it after the Minister. And after that, further says, either reading himself or repeating again after the Minister, as follows :*

I humbly beseech all you good Christian People here present, to joyn with me in Prayer to God, that he would be pleased to pardon this my great Sin, which I have now confessed, and to give me grace to keep this my solemn Vow, and make good the profession which I have now renewed.

Minister. Let us pray. LORD, have mercy upon us. CHRIST, have mercy upon us. LORD, have mercy upon us. Our Father, &c. *Minister.* O LORD, save thy Servant. *Ans.* Who putteth his trust in thee. *Minister.* Hide thy face from his sin. *Ans.* And blot out all his iniquities. *Minister.* Create in him a new heart. *Ans.* And renew a right Spirit within him. *Minister.* Cast him not away from thy presence. *Ans.* And take not thy HOLY SPIRIT from him. *Minister.* Restore unto him the joy of thy Salvation. *Ans.* And stablish him with thy free Spirit. *Minister.* O LORD, hear our Prayer. *Ans.* And let our Cry come unto thee. *Minister.* Let us pray.

O Most Merciful GOD, who according to the multitude of thy Mercies, dost so put away the Sins of those who truly repent, that thou rememberest them no more : Open thine eye of Mercy upon this thy Servant, who most earnestly desireth Pardon and Forgiveness. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the Devil, or by his own carnal will and frailness ; consider his contrition, accept his Vows, receive him as a returning Child, into Thy Family and Favour : And forasmuch as he putteth his trust only in Thy mercy, impute not unto him his former Strayings and Sins, but restore him to perfect peace, and strengthen him with Thy HOLY SPIRIT. Preserve and continue him a faithful Member of Thy SON, in the Unity of Thy Church, to the Glory of Thy Name, and his everlasting Salvation, through JESUS CHRIST OUR LORD. Amen.

Hear us, almighty and most merciful GOD and SAVIOUR, extend Thy accustomed Goodness to this thy Servant, who is grieved and wearied with his Wanderings from Thee. Thy property is always to have Mercy, to Thee it appertaineth to forgive sins. Enter not therefore into Judgment with Thy servant, who acknowledgeth his Vileness, and repents him of his Faults ; but raise him up by Thy Fatherly hand, and let the sense of his Weakness add strength to his Zeal, and firmness to his perseverance ; encrease in him daily, O LORD, thy manifold Gifts of Grace, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and of Thy Fear, and preserve him therein, until he come to thine everlasting Kingdom. Amen.

¶ *Then the Minister rising from his knees, but the rest of the Congregation, and the Penitent still kneeling, shall lay his hand upon the Penitent's Head, and receive him [or her] into the Church, in this Form :*

Our LORD JESUS CHRIST, who hath commanded, that Repentance and Remission of Sins should be published in His Name among all Nations, of His great mercy give unto thee true Repentance, and forgive thee all thy Sins. And I His Minister, by the Authority committed unto me, Do absolve thee from all Ecclesiastical Censures, which thou hast, or may'st have incurred, by reason of thy former Errors, Schisms and Heresie : And I restore thee to the full Communion of the Catholick Church ; In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ *Then lifting up his hands, he shall add this Benediction.*

Now unto God's Grace and Mercy we commit thee ; the LORD bless thee and keep thee ; the LORD make his face to shine upon thee, and be gracious unto thee ; The LORD lift up his countenance upon thee, and give thee peace both now and forever more—Amen.

¶ *Then shall the Absolved Penitent rise, and go and take his place in the Church, or if there be, (as is requisite) a Communion, at the Communion Table, amongst the rest of the Congregation.*

MISCELLANEOUS.

Mr. James Richardson, the African Explorer, died on the 4th of March last, six days distance from Kouka the Capital of Bornou.—The Expeditions from the United States and Great Britain, for the discovery of Sir John Franklin, and the fate of the Erebus and Terror, have returned after an almost fruitless search. They however found unmistakable evidence of Franklin's *first winter* quarters at Beechy Island, 1845-6; where they also discovered three graves, one dating as late as April, 1846. This Island is on the east side of the entrance of Wellington Channel. They confirm the report of an open sea stretching to the north, and also of a more genial climate, and of animated life, rendering subsistence in those northern regions altogether possible. They regard steam vessels as indispensable to the successful prosecution of researches. When in Wellington Channel they commenced drifting with the ice, first to the north toward the Pole, and then south and south-east through Barrow's Straits, Lancaster Sound, and Baffin's Bay, a distance of 1060 miles; helplessly exposed to the most imminent dangers for nearly nine months. Some such tidal current in a northern direction may have borne the noble Englishman and his party, where life may have been impossible, or where he may still linger without means of escape. The officers of the United States Exploring party do not regard the prospect of his recovery as by any means hopeless. The story of the Esquimaux of the shipwreck and massacre in Melville Bay, in the autumn of 1846, must not be forgotten. Lieut. Pim of the Royal Navy proposed an overland expedition, to explore the northern coast of Asia, a distance in all of about 10,000 miles; but was dissuaded from the undertaking, by the Russian Emperor.

The "*Community of Sisters*," established by Rev. Mr. Bennet, formerly of St. Barnabas' and St. Paul's, have gone over in a body to the Roman Schism.

The celebrated Mrs. Sherwood, whose maiden name was Mary Martha Butt, died Sept. 22, at Twickenham, England, aged 76 years. Her earlier works, *Little Henry* and his Bearer, *The Lady of the Manor*, *The Church Catechism*, &c., have been universal favorites. Her later publications have had less reputation, being tinged with serious error. She leaves one son, a Clergyman of the English Church, and two daughters.

The English Government has recently given its official sanction to devil-worship in Ceylon, by appointing officially Buddhist high priests and chiefs or lay priests of idol or devil temples.

Marie Therese, the late Duchess of Angouleme, and daughter of Louis XVI, recently died at the age of 72. She is supposed to be the last descendant of the elder branch of the Bourbons, except the two children of the Duke of Berri—the Count of Chambord, and his sister the Duchess of Parma. There is however a mystery hanging about the history of the Dauphin of France.

Dr. Newman has publicly made charges of the grossest immorality, as adultery, &c., against Dr. Achilli, while a Romanist. Dr. Achilli has instituted a prosecution against the publishers, Messrs. Burn & Lambert, who gave circulation to the charge. If the charges were true, why did the Romish Church harbor him and conceal his crimes?

The Sub-Marine Telegraph between England and France was put in successful operation, Nov. 13th. A message was sent from London to Paris and an answer was at once received from Paris at London. Business orders, &c., are

now hourly transmitted between these Capitals. The cost of a message of 20 words is 81 cents. A double line is speedily to be extended.

The British Government has placed £1,500 in the hands of Col. Rawlinson towards the prosecution of excavations and inquiries in Assyria.

Ernest Augustus, King of Hanover, died at his Palace of Herrenhausen, Nov. 18th, in the 82d year of his age. He was the Fifth and youngest son of George III. He is succeeded by his son George Frederick Augustus, who is 32 years of age, and is entirely blind.

Father Ignatius, late Hon. and Rev. George Spencer, has shown such a fondness for controversy, and at the same time such utter incapacity, amounting to mental imbecility, that the Romanists have been obliged to withdraw him from the public.

Rev. Dr. Newman will be President of the New Romish University in Ireland. An edict from the Pope has been received, forbidding Irish Papists, Bishops, Priests, Professors, and Students, to countenance the Queen's Colleges in Ireland; which are nevertheless fully attended as ever. The Governmental Grant of £30,000 a year to Maynooth will probably be withdrawn.

An *International Copy-Right Law* has been established between France and England. It is strongly protectionary, both in its comprehensiveness and stringency. There is little probability of such a law between England and the United States.

CLERGYMEN ABROAD.—Several of the English clergy, who are now abroad, having left England under great disquiet and discontent as to the Church, are sending home statements of their strong dissatisfaction with the Church of Rome, after having seen her system in operation in Italy and elsewhere. It would appear to have already cured them of any morbid feeling they may have had in her favor, and to have quite put to flight any unwholesome hankerings after her they may have been provoked into indulging. They profess, it is said, to be now thoroughly convinced that it is infinitely better to bear the ills in the Church of England than fly to others, the extent and the intensity of which such hankers little dream of in the Church of Rome.

The *Christian Journal* says—"The Scottish Episcopal Church is rapidly increasing in number and influence. In 1835 it numbered about sixty congregations; at present they are nearly double this. At Millport there is a college being erected, at great expense, under the patronage of the Hon. Mr. Boyle, the presumptive heir to the Earl of Glasgow—so that this place is likely to become the seat of an educational institution in connection with Episcopacy, and probably the residence of the Bishop of the Isles, in whose diocese it is."

J. M. W. Turner, a distinguished English painter, recently died in England. He was an eccentric man, but as an artist he will ever occupy a distinguished place on her list of men of rare genius.

The Rev. W. J. E. Bennet, whose connection with, and separation from, the Church of St. Barnabas, are fresh in mind, has been appointed to the living of Froome Selwood, in the Diocese of Bath and Wells. Five Clergy and forty-five laity of the parish have protested to the Bishop against his institution. The Bishop in reply, says, "I am fully satisfied he has a firm and deep-rooted attachment to our own Church, and to all the doctrines of the Church of England." Froome has a population of about twelve thousand.

Elliott Warburton, Esq., Author of the "Crescent and the Cross," "Memoirs of Horace Walpole," &c., was among the passengers lost by the recent burning of the British Steamer "*Amazon*," off the Bay of Biscay. He was deputed by the "Atlantic and Pacific Junction Company" to treat with the Indians on the Isthmus of Darien.

A Memorial in support of the decision in the Gorham case has been forwarded to the Archbishop of Canterbury, signed by three thousand two hundred sixty-two priests and deacons, out of upwards of seventeen thousand who belong to the Establishment.

The Rev. J. E. Gladstone, cousin to Hon. W. E. Gladstone, M. P., has been inhibited from preaching by the Bishop of London, for using the following language: "Some of the Bishops—God forgive them—are traitors;" and further remarked, "that he would say much more plainly to his face than behind his back, that the Bishop of this Diocese is alarmingly responsible and culpable for what passes in it."

DISSENT IN ENGLAND AND WALES.—In the evidence of Mr. Edward Baines, of Leeds, before the Church-rate Committee, we find the following estimate of the number of Nonconformist chapels in England and Wales, drawn up with great pains to obtain accuracy. Mr. Baines added that he supposed "the number of Churches of the Establishment to be about the same, or rather fewer, than the number of dissenting chapels:"—

"Wesleyan, 4,450; Independent, 2,572; Baptist, 1,943; Primitive Methodist, 1,662; Roman Catholic, 597; Calvinistic Methodist, 778; Bible Christian, 415; Society of Friends, 330; Wesleyan Methodist Association, 322; Methodist New Connexion, 281; Unitarian, 260; Church of Scotland, 12; Free Church of Scotland, 77; United Presbyterian Church, 61; Lady Huntingdon's Connexion, 30; New Jerusalem Church, Jews, and minor sects, 550; total, 14,340."

CHRISTIANITY IN INDIA.—We frequently see doubts expressed in various quarters whether Christianity is, after all, making any essential progress among the Hindoos of India. Besides the statements of English Missionaries, which seem to us decisive on this point, we find a new proof in our late exchanges. A meeting of *Hindoos* has recently been held in Calcutta for the purpose of devising measures to resist the progress of a movement, which they, at least, regard as of a most serious character. At that meeting, it was stated, that "a strong and zealous movement must be made to resist the progress of the work of conversion through the Missionaries." The main point of discussion was, whether "the severe conditions on which converts to Christianity might be restored to their former religion should not be relaxed." Now, they are required among other hard conditions, to wander as ascetics for forty years; which have only served to render conversions to Christianity real and genuine. A large majority of the assembled Pundits decided in favor of a milder policy; but whether the Brahmins in the other Presidencies will approve of this is doubted. The real progress of the Christian religion, and of a higher civilization, is one of the facts which this movement brings to light.

BASENESS OF ROMANISM.—FRANCIS REES GAWTHORN.—We have frequently shown from Romish authorities, that Romanists justify themselves in lying deliberately and basely in order to deceive Protestants. A recent case is in point. On the 18th of June last, the above named Romanist wrote to the Archbishop of Canterbury, under a false name, declaring himself to be a convert to the Church of England from the ranks of Dissent, but complaining of being under great "distress of mind," because the Bishop of London and others regard Protestant Clergymen of the Continent as "mere laymen," and because Keble speaks of Rome as a "Sister Church," &c; and threatening to leave the Church of England if such is her view, &c. The Archbishop was completely caught in the trap. He, in reply, wrote a letter marked "private," in which he said, "I hardly imagine there are two Bishops on the bench, or one clergyman in fifty throughout our Church, who would deny the validity of the orders of these clergy solely on account of their wanting the imposition of Episcopal hands." This was exactly what Gawthorn wanted; and he now began to operate covertly and with some success, on men Romishly inclined. The trick, however, was soon exposed, and the downright lying and meanness of the man properly appreciated. The Archbishop's letter was an unfortunate thing; and its statement of the opinions of the Bishops and Clergy caused great excitement. In respect to the bench of Bishops his assertion has been repudiated (says the *Morning Advertiser*) "by the Bishops of London, Bangor, Bath and Wells, Chichester, Exeter, Gloucester and Bristol,

Lichfield, Lincoln, Oxford, Rochester, Salisbury and St. Asaph." The *Liverpool Standard* asserts that "already nearly *ten thousand Clergy* have desired some means of having the doctrine of Episcopal ordination peremptorily declared by the Church." This viper (Gawthorn) found at length that it had been gnawing at a file.

REFORMATION IN ITALY.—Prof. Nuyts, theological professor in the University at Turin, commenced his course of Lectures, Nov. 5th, with a large number of students. The pope and his minions have condemned a number of propositions, which the Professor continues vigorously to maintain. Nineteen of those propositions are before us. They strip the pope of temporal power, his fancied infallibility, &c., and pointedly condemn ultra-montane dogmas generally. We are glad to see such a movement in Northern Italy; and commend it, with certain matters in Dublin and Paris, to Archbishop Hughes, as another proof of the *unity of the Papal Church!*

THE HOLY SEPULCHRE.—A singular piece of diplomacy has been developed in Constantinople. The French Minister there, the Marquis De Lavalette, was about obtaining for France and the Papal Church the control and superintendence of the Holy Sepulchre, and other Holy Places, according to the treaty of 1740; when the Russian Minister interfered in behalf of the Oriental or Greek Church; and the Porte declined to yield to the claims of France. What a mortifying spectacle! two nominally Christian Courts, suing at the feet of the *Musulman*, for the guardianship of the SAVIOUR'S Sepulchre! "Abomination of desolation standing in the Holy Place!" Thank God! for the glimmerings of Providence; and for the clearer light of prophecy. Our modern progressionists plead for *intervention* in behalf of such a man as Kossuth! but for the birth place and grave of the SON OF GOD—soil baptised with His blood and trodden under foot by the scornful blasphemer—intervention must be left to the superstition of the dark ages! This fact is a pretty fair index of the popular sentiment of the age.

IMPORTANT DISCOVERIES BY MR. LAYARD.—This enterprising traveler, at Korynik, penetrated into a Chamber which appeared to be of the same class as the "House of Records," noticed by the Prophet Ezra, where was found a copy of a decree of Cyrus, permitting the Jews to return from captivity. In this chamber Mr. Layard found, in *terra cotta*, tables piled up from the floor to the ceiling, and representing apparently the archives of the Assyrian empire during the long historical succession. Mr. Layard had packed, by the last accounts, five cases for transport to England; and these only occupied one small corner of the apartment. When the whole collection is disinterred and examined it is probable that we shall have a better account of the history, religion, jurisprudence, and philosophy of the Assyrians, thirteen centuries before the Christian era, than we have either of Greece or Rome during any period of their history. His funds being exhausted, a private subscription was started in England to enable him to prosecute his researches. Prince Albert, the Earl of Ellesmere, and Sir J. Guest each subscribed £100. These funds were also exhausted, and Mr. Layard returned to England. He was appointed an under Foreign Secretary in the late Russell Ministry; which post he now ceases to occupy.

EDITORIAL.

IN entering upon the Fifth Volume of the CHURCH REVIEW, we have a few words which we wish to say to its readers and friends. During the four years of its existence, the tendencies of the public mind have changed their character somewhat, and are still undergoing the process of development; and the tone and general bearing of the Review will hereafter be directed accordingly. It is not intended to depart a hair's-breadth from the main principles by which we have been guided. But we do propose that the Work shall have a greater singleness of aim, and directness of purpose, without losing at all its comprehensiveness of scope. With a large Corps of Contributors, of unsurpassed ability in every department of learning, and representing all sections of our Country, we shall be disappointed, if, with the blessing of God on the effort, the Review does not prove itself to occupy no negative position; if, while it is still found firmly conservative of all *essential* Truth and of Christian Order, and resolutely antagonistic to error in all its changing forms, it does not, also, kindle in the heart of the Church that true Charity which is the only bond of peace; and do something to stamp the impress of a living Christianity on the age in which we live—its thought, its philosophy, its action, its literature, and its Social Institutions. We add in this connection, that General Literature will hereafter occupy a more prominent place on our pages.

There are certain cardinal Christian Verities—on which our whole Church System is based—in which the great proportion of Churchmen are really agreed—which have too long been suffered to lie in the background—Verities on which, as Conductors of the CHURCH REVIEW, we plant ourselves as our Doctrinal basis—which we shall urge as being now—what they were in the beginning—the true ground of Unity among us—and which, we doubt not, will be accepted by all who believe in the doctrine of "ONE LORD, ONE FAITH, AND ONE BAPTISM." Party Shibboleths, with all their baneful issues, we utterly eschew. Evangelical Doctrine and Sacraments we shall aim to teach, neither of them alone; nor in an extreme sense; nor as the badge, or key-note,

of a sect or a system ; but both together ; in their true nature ; their just proportions ; and their harmonious relations. The Christian System is both truly Evangelical and truly Sacramental. In other words, both Doctrines and Sacraments are part of its divine appointments. To elevate or depress either, from their true position, is to prove the inevitable ruin of both. So the past history of the Church shows. Systems, based exclusively upon either the one or the other of these, are un-Scriptural ; they must, as they do, clash with each other at every point ; and can only tend to stir up among us strife, contention, bitterness, hatred, and every evil word and work. There is no common ground on which their adherents can stand. They may be one in name. They cannot be one in reality, in aim, or in action. Such is not the spirit of CHRIST or of His Church. So, we believe ; so, God helping us, we will stand or fall.

To the Subscribers and Patrons of the Review, a very large number of whom we are happy to recognize as having been with us from the beginning, we now earnestly appeal ; to hold up our hands, and strengthen us in our labors. Our interests, as members of the Common Fold of Christ, are one. Placing ourselves, as Conductors of this Work, under the guidance and counsels of men of tried wisdom—men of no party or clique—men who are well-known as judicious and earnest leaders in the Church of the EVER LIVING GOD—we feel that we may, as we do, rely upon the coöperation of true hearted members of our growing Communion in all parts of our country. Let the Church Review be a bond of union and strength—where union and strength are possible—and as such, let it be cherished. A few kind words would extend its influence, and increase its efficiency. There are multitudes of intelligent laymen in all parts of the Church, whom we wish the Review to reach ; and to whom its messages shall not be altogether in vain.

We owe it to the friends of the Review to say, that it enters upon the Fifth Volume with an increased number of subscribers. The efforts of several Clergymen and Laymen, in adding to its list, demand our most grateful acknowledgment ; which we here render. At the same time, to carry out our plans efficiently, we must have a much larger circulation.